The Jewish Chronicle,

AND

The Hebrew Observer.

בטח בה׳ ועשה טוב:—"Trust to God and do what is Right."—*Psalms.*

TERMS OF SUBSCRIPTION:—PRE-PAID—Quarterly—Stamped, 4s.; Unstamped, 3s.: Impressed Stamp, 4s 6d.

Vol. XVI.—No. 224.] FRIDAY, APRIL 1, 1859—VEADAR 26, 5619. [Price} 4½d. Stamped / 3d. Unstamped

Birth.

On the 26th inst., at No. 30, Harewood-square, the wife of Phineas Abrahams, Esq., of a son.

Died,

On the 26th ult., at Philadelphia, U. S., Mr. Joseph Benjamin, (of the firm of Messrs. Leon Levi and Co.,) deeply beloved and regretted.

Henry Leveaux departed this life on Saturday, the 26th March, in the 63rd year of his age, deeply lamented by his bereaved family. His philanthropy and benevolence endeared him to all who knew him.—Eldon House, Tranmere, Rock Ferry, Cheshire.

EXETER.

A מוהל and שוחט, חזן, is required for the above Congregation. Applications to be made to Mr. Alex. Alexander, President, High-street, or to Mr. Lazarus, Treasurer.

JEWS' COLLEGE,
10, Finsbury Square.
President—The Rev. the Chief Rabbi.
Vice-President—Sir Moses Montefiore, Bart., F.R.S.

NOTICE IS HEREBY GIVEN that the usual ANNUAL EXAMINATION of the Pupils of the College and College School will commence at the COLLEGE, on SUNDAY, the 3rd April next, and will be continued from day to day until Sunday, the 10th April, when it will conclude with the PUBLIC ORAL EXAMINATION, to commence at 11, and close at 2 o'clock.

Governors and Subscribers, the Parents and Friends of the Pupils, and the public generally, are invited to attend.

By order of the Council,
LEWIS EMANUEL, Secretary *pro. tem.*
31, New Broad-street, E.C., March 23rd, 1859.

JEWS' SYNAGOGUE, SWANSEA.
APPEAL.

THE Synagogue in which Divine Worship is now performed was built about half a century ago. At that time the congregation consisted of only four Jewish families; there are now upwards of thirty Jewish families resident at Swansea.

The Congregation being painfully aware of the inadequacy of the means now existing for attendance at the Synagogue on Sabbath and Holidays, has by its own strenuous and unassisted exertions raised among its own members a sufficient sum to purchase and pay for a Freehold site of Ground, in a front street, in the centre of the town, for the erection of a New Synagogue.

The sacred edifice, with all necessary fittings, including a Committee and School-room, will cost an estimated sum of £1,600; and the Synagogue will be so constructed as to provide seats for 210 persons, in addition to a reservation of free seats.

The total further amount required to meet the expectant outlay will be about £500, and the Jews of Swansea believe and hope that the pious zeal of their co-religionists in London will enable them to obtain this comparatively small sum without difficulty.

It may be stated that so insufficient is the existing synagogue for the requirements of the Swansea Congregation, that even on the ordinary Sabbath there are not the required number of seats for the resident families; while on Festival days ladies are compelled to occupy the stairs leading to the gallery, and many persons are obliged to absent themselves from public worship for want of the necessary accommodation.

A cause so holy pleads for itself to every son and daughter of Israel, and it is not doubted that this appeal to the generosity of the Jewish public will be liberally responded to.

On behalf of the Swansea Congregation.
SIMON GOLDBERG, Warden, 17, Goat-street, Swansea.
ISAAC JACOB, 2, Northampton-villas, Swansea.

The undermentioned Gentlemen (in addition to those above named) have kindly consented to receive Donations:—
The Rev. A. L. GREEN, 49, Upper Gower-street, Bedford-square.
HENRY JESSEL, Esq., 4, Craven-hill Gardens, Hyde Park.
ALEXANDER LEVY, Esq., 28. Finsburs-square.
LAWRENCE LEVY, Esq., 100, Westbourne-terrace, Hyde Park.
SAMPSON SAMUEL, Esq., 31, New Broad-street, City.
JONAS DEFRIES, Esq., 117, Houndsditch.

PASSOVER RELIEF,
IN CONNEXION WITH THE SOUP KITCHEN FOR THE JEWISH POOR.

THE President and Committee return their sincere thanks to the Public for the very liberal support afforded to the Soup Kitchen, which will be continued open to the Poor until the week preceding the Passover.

In consequence of the existing distress, and the necessity of providing for the approaching holidays, which press this year so heavily on the Poor, the President and Committee are anxious to increase their usual Passover distributions of Grocery and Potatoes, and they therefore solicit Donations from the benevolent, in order to augment their funds, to enable them to carry out this desirable object.

Donations will be thankfully received by Mr. Philip Beyfus, President, Finsbury-terrace; Mr. Moss Ansell, Vice-President, 6, Houndsditch; by Mr. Isaac Hyam, Treasurer, 14, Bevis Marks: by the Members of the Committee; and at the London and Westminster Bank (Eastern Branch), 87, High-street, Whitechapel.

Amount already advertised £19 10 6

Rev. Dr. Adler.. ..	£1	1	0
Mr. Alfred Davis ..	5	5	0
Messrs. De Pass & Sons	5	5	0
In memory of Lewis Albert, Herbert George, and Leonard Hyam, the beloved children of Mr. and Mrs. Montague M. Hyam	5	5	0
N. L. H.	5	0	0
Mrs. Benjamin Hyam	2	2	0
Mr. Aaron Cohen, Alpha House, Balham ..	1	1	0
Mr. Goldsmith, Clifton Gardens	1	1	0
Mr. Adam Spielmann..	1	1	0
Ditto, in memory of a dear departed ..	1	1	0
The Masters De Pass, 2, Kensington-gardens Terrace	1	0	0
E. C.		10	0
Mrs. Abraham Solomon, Southampton-street, Bloomsbury		10	0

By order, J. SALOMONS, Secretary.

JEWISH NATIONAL FRIENDLY ASSOCIATION FOR THE MANUFACTURE OF PASSOVER BREAD.
(ENROLLED PURSUANT TO ACT OF PARLIAMENT.)
Office, 41, Great Prescott-street.
London, March 31st, 5619—1859.

THE Members of the above Society are respectfully informed that the Committee will be in attendance for DELIVERY of the PASSOVER BREAD on and after the 6th day of April, until Friday, the 15th; and that the price is reduced to 4¾ for the Best Quality, and 4¼ for the second do. They also avail themselves of this medium of informing parties resident in the Country that all orders must be sent, accompanied by a Post-office Order, payable to Michael Hart, Post-office, Whitechapel, on or before the 11th day of April.

N.B.—From the vast increase of members, no orders can be received but from parties who have hitherto been supplied by this Society.

By order, M. HART, Sec.

MR. H. M. LEVY has removed from 29, Great Prescott-street, to No. 6, North Buildings, Eldon Street, Finsbury.

WESTMINSTER JEWS' FREE SCHOOL FOR BOYS AND GIRLS,
Greek Street, Soho.

THE ANNIVERSARY DINNER of this Institution will take place on WEDNESDAY, the 11th MAY next,
Mr. Alderman SALOMONS, M.P., President, in the Chair.

Gentlemen willing to assist the objects of the Charity, by becoming Stewards or otherwise, are solicited to communicate with
M. B. LEVY, Hon. Secretary.
Synagogue Chambers, St. Alban's Place,
March 2nd, 5619—1859.

HAND-IN-HAND ASYLUM,
For Aged and Decayed Tradesmen,
Wellclose-Square.

THE ANNIVERSARY DINNER in aid of the Funds of this Institution will take place at the LONDON TAVERN, Bishopsgate-street, on MONDAY, the 11th of APRIL next,
LOUIS NATHAN, Esq., in the Chair.
President—Jonas Jacobs, Esq. Vice-President—Isaac Hyam, Esq.
Treasurer—Solomon Pool, Esq.

HON. VICE-PRESIDENTS.
David Salomons, Esq., Ald., M.P. | Sampson Samuel, Esq.
B. S. Phillips, Esq., Alderman. | Jacob Waley, Esq., M.A.
Arthur Cohen, Esq., B.A.

STEWARDS.

Joseph Abrahams, Esq.	Joseph Lazarus, Esq.
S. B. Abrahams, Esq.	Lewis Lazarus, Esq.
E. Alex, Esq.	Hyam Levy, Esq.
Moss Ansell, Esq.	A. Levy, Esq.
Rev. B. H. Ascher.	Alexander Levy, Esq.
Isaac Benjamin, Esq.	D. Marks, Esq.
S. Benjamin, Esq.	N. Montefiore, Esq.
D. Benjamin, Esq.	E. Mosely, Esq.
L. B. Cohen, Esq.	A. H. Moses, Esq.
Elias Davis, Esq.	E. H. Moses, Esq.
D. Falcke, Esq.	I. Moses, Esq.
Alfred Goldsmid, Esq.	S. H. Moses, Esq.
Rev. A. L. Green.	B. S. Phillips, Esq., Alderman.
A. H. Hart, Esq.	Solomon Pool, Esq.
R. S. Heilbuth, Esq.	Sir Anthony Rothschild, Bart.
Isaac Hyam, Esq.	M. Samuel, Esq.
Israel Isaacs, Esq.	J. Sebag, Esq.
Lewis Isaacs, Esq.	Judah Solomon, Esq.
Jonas Jacobs, Esq.	Fredk. Symons, Esq.
S. A. Jonas, Esq.	W. Symons, Esq.
Emanuel Jonas, Esq.	M. Van Praagh, Esq.
B. C. Jones, Esq.	Jacob Waley, Esq., M.A.
M. Joseph, Esq.	S. Woog, Esq.
H. L. Keeling, Esq.	David Woolf, Esq.
Philip Lawrence, Esq.	Anthony Worms, Esq.

By order, S. SOLOMON, Secretary.

UNITED KINGDOM LIFE ASSURANCE COMPANY, No. 8, Waterloo-place, Pall Mall, London, S.W.

The Funds or Property of the Company as at 31st December, 1857, amounted to £617,801 10s. 10d., invested in Government or other approved securities.

Annual Income, upwards of £111,000 from Premiums alone.

DIRECTORS.
The Hon. Francis Scott, M.P., Chairman.
Charles Berwick Curtis, Esq., Deputy Chairman.

Edward Lennox Boyd, Esq., (Resident.)	A. H. Macdougall, Esq.
Charles Downes, Esq.	F. C. Maitland, Esq.
William Fairlie, Esq.	William Railton, Esq.
D. Q. Henriques, Esq.	Thomas Thorby, Esq., F.S.A.
J. G. Henriques, Esq.	Henry Toogood, Esq.

INVALID LIVES.—Persons not in sound health may have their lives insured at equitable rates.

ACCOMMODATION IN LOAN TRANSACTIONS.—Only one half of the Annual Premium, when the Insurance is for Life, is required to be paid for the first five years, simple interest being charged on the balance. Such arrangement is equivalent to an immediate advance of 50 per cent. upon the Annual Premium, without the borrower having recourse to the unpleasant necessity of procuring Sureties, or assigning and thereby parting with his Policy during the currency of the Loan, irrespective of the great attendant expenses in such arrangements.

The above mode of insurance has been found most advantageous when Policies have been required to cover monetary transactions, or when incomes applicable for Insurance are at present limited, as it only necessitates half the outlay formerly required by other Companies before the present system was instituted by this Office.

LOANS.—Are granted likewise on real and personal Securities.

Forms of Proposals and every information afforded on application to the Resident Director, 8, Waterloo-place, Pall Mall, London, S.W.

By order,
E. LENNOX BOYD, Resident Director.

ALDERMAN SALOMONS, M.P.—Just Published, a Photographic PORTRAIT of Alderman Salomons, M.P., by John Watkins. The size of the Photograph is 7½ by 5½ inches. Price 4s.. Neatly framed, at 7s. 6d., and 9s. 6d. Mason and Co., 7, Amen-corner, Paternoster-row, and all Book and Printsellers.

Price Four Shillings.

THE OBLATION AND TEMPLE OF EZEKIEL'S PROPHETIC VISIONS, IN THEIR RELATION TO THE RESTORATION OF THE KINGDOM OF ISRAEL. With a Practical Exposition of the Revelation of St. John. With Map, Plans, &c. By the Rev. W. Hewson, M.A.

London: Simpkin, Marshall, and Co.; Seeley, Nisbet, and Hatchard. Edinburgh: Paton, Oliphant, and Elliott. York: Marsh. Whitby: Newton.

"The Story of our Lives from Year to Year."—Shakspeare.
On Saturday, the 30th April, 1859, will be published, price Twopence, the First Number of

ALL THE YEAR ROUND. A Weekly Journal, Designed for the Instruction and Entertainment of all Classes of Readers, and to assist in the Discussion of the Social Questions of the Day. Conducted by CHARLES DICKENS.

Published also in Monthly Parts and in Half-Yearly Volumes, at the Office, 11, Wellington Street, North, Strand, W.C.; also by Chapman and Hall, 193, Piccadilly, London, W.

On Saturday, 28th May, 1852, Mr. Chales Dickens will CEASE TO CONDUCT HOUSEHOLD WORDS; that Periodical will be Discontinued by him; and its Partnership of Proprietors Dissolved.

"The Story of our Lives from Year to Year."—Shakspeare.
The First Number, Price Twopence, of the New Weekly Journal,

ALL THE YEAR ROUND, will contain the First Part of A NEW STORY, by CHARLES DICKENS.
To be Continued from week to week until completed.

JEWISH ACADEMY,
CHAUSSEE DE LOUVAIN, BRUXELLES.

IN compliance with the wishes of several Friends, Mr. LEWIS JACKSON has the honour of giving this early notice of his coming to London immediately after the ensuing Passover Festival, and his intended return on Sunday, the 15th of May, to the Establishment, in which, independently of the usual branches of instruction imparted in the several modern languages, the appointment of a most efficient Rabbinical candidate as a resident master; Hebrew and religion are especially attended to. The parental care to the comforts and well-being of the pupils is too well known to require further mention.

For particulars apply to Messrs. Gabriel, Dentists, 33, Ludgate-hill, City, or 134, Duke-street, Liverpool.

SUPERIOR COMMERCIAL AND CLASSICAL EDUCATION FOR YOUNG GENTLEMEN IN GERMANY.
Established 1837.

DR. LEVYSOHN, of Frankfort-on-Maine, begs to inform his numerous friends of the Jewish Persuasion that he WILL BE IN LONDON from the 10th to the 30th of APRIL.

For Prospectuses, or any other information, apply at 23, Portsdown Road, Maida Hill, W.

DR. L. M. LOEWENSTEIN'S
EDUCATIONAL INSTITUTE AND BOARDING SCHOOL FOR YOUNG GENTLEMEN OF THE JEWISH PERSUASION,
AT FRANKFORT-ON-THE-MAINE.

DR. L. M. LOEWENSTEIN begs to bring under the notice of the Public his Establishment, in which they will find all the requisite qualities of a sound and practical education, combined with the highest moral culture and physical welfare of the pupils entrusted to his care.

Dr. L. M. Loewenstein is specially recommended to the Rev. the Chief Rabbi, Dr. N. M. Adler, and the Rev. A. L. Green.

For further particulars apply to E. Emanuel, Esq., 11, Tavistock-street, Bedford-square, W.C., where prospectuses may be had, as well as at the office of the Jewish Chronicle.

JEWS' COLLEGE AND COLLEGE SCHOOL.
10, Finsbury-square.
COLLEGE DEPARTMENT.

CONGREGATIONS, Parents, and Individuals, desirous of placing Pupils in the College, in order to be educated and trained as Ministers, Lecturers, Readers, and Teachers, are requested to apply by letter, prepaid, to the undersigned Secretary.

SCHOOL DEPARTMENT.

The attention of Parents and Guardians is respectfully called to the advantages offered by this School. A good collegiate and commercial education is combined with the acquisition of a knowledge of the sacred language, and the tenets of our holy faith. Moreover the disadvantage of losing two days every week, as well as of a repetition of vacations, is here avoided.

The School Session is divided into two half years, viz., from Passover to the New Year, and from the New Year to Passover.

New Pupils are received at the commencement of each quarter, and should attend before the opening of the School, for the purpose of being admitted and classified.

Vacations: a fortnight in the Spring and four weeks in the Autumn, fixed with reference to the Jewish Festivals.

The hours of attendance are in the morning from Nine to One, on Sunday, Wednesday, and Friday; and from Nine to Twelve on Monday, Tuesday, and Thursday. In the afternoon, from Two to half-past Four, on Monday and Thursday; from Two to Four on Tuesday and Wednesday.

Yearly payment for each Pupil, £10. A quarter's payment to be made in advance, at the commencement of each session, and the remainder of the half-year's fee to be paid on the 1st of July or January following, as the case may be (notwithstanding the withdrawal of the Pupil in the course of the half year). Payments to be made at the Office of the School.

A fixed charge of Five Shillings per half year for Stationery.

Pupils are admitted to the School at any age under fifteen, if competent to enter the lowest class.

The subjects of instruction are, besides Hebrew in all its branches, English Reading and Writing, English Grammar, Composition and Literature, Ancient and Modern History, Geography Physical and Political, Arithmetic and Bookkeeping, the Elements of Mathematics, Physical Sciences, and the Latin, French, and German Languages.

Lessons in Drawing on Wednesday, at an extra charge of 10s. 6d. for the half year, payable in advance.

The discipline of the School is maintained without corporal punishment. The extreme punishment for misconduct is the removal of the Pupil from the School.

Encouragement is given to diligent and orderly Pupils by the award of Prize books at the end of the year.

At the end of each half-year a short Examination takes place, and at the end of the year a general examination.

Parents or Guardians are requested to give to the Masters immediate information of the cause of absence of their sons or the pupils under their care. In case of absence beyond one day the pupil on his return to school is required to bring a note, stating that his absence has been with the approval of his friends.

A quarterly Report of the attendance, conduct, and progress of each Pupil is transmitted to his Parents or Guardian.

Three months' written Notice to the Head Master is required previous to the removal of a Pupil.

The School will re-open on the 1st May. New Pupils to attend on the 29th April, from Nine to Twelve in the forenoon, for the purpose of being admitted and classified.

Parents and Guardians desirous of sending their children to the School are requested to apply forthwith by letter, prepaid, or personally, to the Head Master, Rev. Barnett Abrahams, B.A., 10, Finsbury-square; or to the Secretary.

Prospectuses may be obtained at the School.

By order,
LEWIS EMANUEL, Secretary, pro. tem.
31, New Broad-street, E.C.

2, Carlton-hill Villas, Camden-road, N.

PREPARATORY BOARDING SCHOOL for Young Gentlemen from four Years of Age. Conducted by Mesdames HARTOG and LEO. The Principals beg to call the attention of Parents and Guardians to the peculiar advantages of their Establishment over any other for the training of young children, the number being strictly limited. The pupils receive as much attention as when under maternal care, combined with the advantages of emulation, and an elementary education of the highest order, fitting them to enter a public school. FRENCH is constantly spoken, and forms part of the daily routine. Terms on application.

The Vacation commences on Thursday, April 14, and terminates on Monday, May 16.

OUR COMMUNAL WEEKLY GOSSIP.

[We deem it right to state that we do not identify ourselves with our correspondent's opinions.]

The Liberal Policy of the Czar towards the Jews.—An Address of Thanks Proposed.—The Approaching Congress on the Affairs of the Danubian Principalities and Italy. — The Italian Exiles.

I have a few suggestions to make to the Board of Deputies, which, with your permission, I will offer through your columns. I have now for more than two years observed the policy of the Emperor of Russia towards his Jewish subjects, and to my delight found that it is characterised by an enlightenment and a benevolence such as has probably not been exhibited towards them since the times of the Antoninens, who reversed the cruel decrees of Hadrian. Every new law issued by the Czar either strikes off some long-worn fetter, heals some old sore, or mitigates some evil that does not yet admit of a cure. Every existing ukase that is appealed to is interpreted in the mildest manner possible. It is a heavenly sight to see this good man incessantly wrestling with the fanaticism of his own subjects, keeping it within the bounds of moderation. True he has not, like the tropical sun, dazzled the world by the sudden appearance of a decree banishing at once from his empire the darkness of the previous legislation concerning Jews; but who will say that the course pursued by him is not the safest? Like the sunrise in the northern latitudes, which is preceded by a long twilight, only gradually changing into broad daylight, that the eyes, weaned from its lustre during the long night, should not be hurt by a sudden illumination, so does the cautious and benevolent Emperor of Russia by degrees familiarise his subjects with the new enlightened views guiding his policy, and which beam forth happiness into the most dingy hovels in his vast dominions. Unlike the imperator of old, called by his flatterers the delight of the human species, Alexander II. has no occasion to complain, "I have lost a day," for not only every day, but every hour, is marked by some benefit conferred on his subjects. The contemplation of such exalted philanthropy fills my heart with deep emotion, and my eyes with tears of gratitude. Is it not fit that the free British Jew, sympathising with the millions of northern co-religionists, now beginning to taste the sweets of civil and religious liberty through the liberality of their magnanimous monarch, should manifest his feelings by some token expressive of his gratitude for such benevolent sentiments and heavenly acts? The appreciation of the policy of the emperor towards his Jewish subjects conveyed to him in an address from the representatives of the free English-Jewish population, could not but be pleasing to a heart evidently capable of entering into the feelings of a free man and understanding them. An address of thanks to the czar would come with particular grace from a body which, on a former occasion, sent a deputation to another czar for the purpose of interceding for their unfortunate brethren. What was solicited in vain from a former czar was spontaneously granted by the present. The Board of Deputies that could solicit, through Sir Moses Montefiore, ought to thank now that the petition is complied with. The memorial presented by Sir Moses Montefiore in 1847 forms the groundwork upon which the present benevolent reforms in the Jewish legislation are founded. But not only would such an address prove grateful to that monarch, but it would also be an act of justice to the board itself, showing as it would that although the mission then seemed barren, in time it has produced its fruit.

The congresses now to be held on the affairs of the Danubian principalities and Italy, respectively offer two other opportunities to the board for exerting itself in behalf of its oppressed brethren. In the first case the congress will either confirm the double election of the Hospodar or proceed to some ulterior measure. Should Alexander Cousa be acknowledged as the prince of the united Rouman people, a congratulatory address might be forwarded to him by the board, soliciting his special attention to the unsatisfactory position of his Jewish subjects; and if the election be annulled a document, modified according to the circumstances arising, might be addressed to the congress. Still more might be done in the Italian affairs. Now that the abduction of the boy Mortara has called public attention to the oppression of the Jews in the papal states and the Duchy of Modena, now that the congress will urge reforms in these dominions, the deplorable state of the Jews there might be brought under the notice of the plenipotentiaries. It is clear that the Italian Jews themselves cannot act in this matter. It is only their English and French brethren that could render them this service. And why should the Board of Deputies not take the initiative? A memorial from the Board to the congress on the subject would certainly do no harm, but might effect much good. England, France, Russia, Prussia, and Sardinia (if admitted) might, to judge from their antecedents, feel favourably disposed to listen to the request of the Jews, and, if not enact, perhaps recommend improvements which might favourably affect the fate of those oppressed Jews.

Before I conclude let me express my satisfaction at seeing Jewish names both among the committee receiving subscriptions for the Neapolitan exiles and the subscribers to the fund. It is but right that we Jews, who have suffered so much for principle, and from kingly and priestly tyranny, should lose no opportunity for expressing our sympathy with the former and our horror of the latter. Let the Italians now striving for liberty know that we English Jews, in common with our fellow citizens of other creeds, feel deeply for them, that we, with them, yearn for the hour which shall strike off the fetters from their feet, which shall establish the principles of civil and religious liberty in their glorious peninsula.

Berlin.—The Congregational Budget. — The income of the Jewish community of Berlin was in 1857 79,182 dollars, and the expenditure 74,800 dollars.

NACH JERUSALEM. (TO JERUSALEM.)

(Continued from our last.)

"You come from Vienna, and are going as a pilgrim to Jerusalem?" said Omar Pasha. "But not as a contemplative one, I am going to establish there a school." "That is right; it is an undertaking most worthy of any man. I never loved the contemplative monks. Is it a school for Jews only, or for all confessions?" "I doubt that these will participate in it." "The Turks ought to send their children there. In education lies their future. Perhaps the ruin of a nation now only half independent." "You give utterance to the views of the civilised nations of Europe, and are mistaken with them." The pasha now turned to the Turkish officers, talking with them, and I had leisure to look at him. He is of middle height, slender, hair and beard grey, the eyes clear and penetrating. The cheekbones are somewhat long drawn, and a little protruding. The Croatian physiognomy is patent. His correct German, too, is not without a Sclavonic brogue. He wore the uniform of a Turkish officer. His dark, blue, military coat was open, and allowed his grey silken waistcoat to be seen; a red fez covered his head; his right hand let incessantly glide through his fingers the balls of a black rosary, adorned with silver tassels.

We pass by the rest of the conversation with General Müchlis, reporting only that with the doctor. "Who is the lady who is going to establish, through you, this institution at Jerusalem. I mentioned her name and family. Alluding to the name (Herz Anglice heart), the pasha observed, "It is a noble heart! "What is the town talk at Vienna?" The *hat humayun* created a great sensation." "But why just this decree, there having previously appeared similar ones?" Because the potentates gave utterance to a wish which the grand seignor fulfilled—the equality of all religious confessions. Whilst England, pardon, highness, the usual expression, orders as it were this measure in an uncivilised country, she does not always in her own Parliament carry out what sound state policy should never refuse. The possibility of the execution of the *hat humayun* is doubted. I see no obstacle. We have more liberty in Turkey than they enjoy in England. We are here nearly republican; every person is self-acting, self-determining. When the *tugra* of the grand seignor is attached to any order, the ministers execute it. In England Parliament incessantly clogs. It is supposed that the reforms shake the very foundation of the religion, and will bring about the fall of the decaying empire." "Certainly not; the Turks are deeply religious, but no longer fanatical. The *ulemas* have no power, and a firm will can accomplish everything."

I did not wish to give offence to the most distinguished servant of a master by observing that it was precisely a firm will that was wanting, and that it was no longer the firm hand of Mahmud which held the reins of the government. The marshal added, "You seem to hold back a thought; you speak to a soldier who likes to hear plain language." "I was just thinking that Abdul Megid might possess the best heart in his wide dominions, but with the"—"Heart one does not govern, you want to say. But a monarch without a heart is a misfortune to his people; and only a superior mind understands at least partially to discharge the functions of the heart; for the rest despotic power is doomed to expire in the world. It is generally known that the Turkish soldier can only obey such a power. The Turk is brave because he believes that nothing can happen to him that is not predestined, and that there is no escape from the will of God. The Turkish soldiers are attached to their officers, even when these are Christians. Is it not so, general?" Müchlis Pasha gave a tacit assent. "What the soldiers can do when they are spiritedly and worthily led on they have repeatedly shown under your command." The pasha bowed. "I will give you letters to the governors of Beirut, Damascus, and Jerusalem. The Bedouins are now more unmanageable than ever, and in summer always more dangerous. I should advise you to go to Damascus, across the Lebanon, and to return *via* Baalbeck and Beirut. The coast is more safe, and you will see Sidon, Tyrus, and St. Jean d'Acre. He gave the order for the letters to be written, and then, extending to me his hand, said, "I am glad to have made your acquaintance; come again to-morrow."

On the space before the garden of the house stood an elegant carriage; two magnificent horses were harnessed in it. Dr. Ali Bei drew me to another part of the garden. "It is the young lady of his highness; you must keep aloof." I noticed a veiled figure, opposite it sat two women. A second carriage rolled along, in which were four veiled female servants. Two negroes mounted on white chargers, in purple caparison, rode before the carriage.

(To be continued.)

Moses Holding the Tables of the Law.—This subject, as known, is a favourite picture in religious Jewish families. Two Jewish artists of eminent skill, M. C. Raman and Gustave Levy, have, according to the "Archives Israelites," drawn and engraved this production, converting it into a real work of art. In it, says our cotemporary, the illustrious prophet lives again in his serene majesty, in his superhuman intelligence, and in his austere simplicity. An attempt of this kind deserves so much the more the encouragement of the press and the patronage of the public, as it is also a courageous undertaking, since the religious minority for which this gem of art is destined does not generally bestow its support upon the arts.

Berlin.—A Jewish Professor.—The celebrated physiologist, Dr. Remak, after having been ten times elected ordinary professor at the university, and as often opposed by the government on account of his religion, the doctor being a Jew, has under the Prince-regent at last seen his appointment confirmed.—*A. Z. d. J.*

THE ROMAN SYSTEM OF GOVERNMENT.

(Continued from our last.)

—— heard an outline of this history in a village in the kingdom of the two Sicilies called La Cava, where he was staying for change of air. As he was at that time even, gathering material for the work of which he has been robbed, he went to the bishop of the district to get from him more particular information. From him he learned the above details, with in addition, the names of the two miscreants (the priest and his employer) the dates, and places of their abode. This bishop told him that he well remembered the circumstances, having been one of the bishops summoned to the council, but that they had come to the resolution above mentioned, to save the life of the priest, and avoid a scandal to the church. —— was much courted by this bishop, asthe latter knew that both he and his family were intimate with the pope.

At the convent of St. Laurent about a mile out of Rome, there is a privileged altar, that is say, every mass said at this altar, has the privilege of drawing one soul completely out of purgatory. It consequently enjoys a great reputation, and is much sought after by the faithful. One day the abbot found his convent 6000 masses in arrear, that is, he had received payment for 6000 masses at a crown each, more than had been said. He repaired to his holiness Gregory XVI., and begged him, since he was omnipotent to grant, that a single mass should draw the whole 6000 souls out of purgatory. The pope considered awhile, then wrote a rescript to the desired effect. The abbot embraced the feet of the holy father, expressed his gratitude, and was about to retire, when Gregory XVI. called him back saying, "A mass of 6000 crowns, such a mass is fit for a pope, I will say it myself," and in verity the following morning, he repaired to the convent of St. Laurent, performed the mass, and the abbot had to hand him over the 6000 piastres, equal to about £1200.

Some years back, —— having a fancy for collecting antiquities, found in his father's palace an ancient chalice of Byzantine workmanship, which he brought from its hiding place, and deposited in the Salon. As even the highest nobility had to be somewhat careful on matters of no moment, he took an opportunity when the bishop's vicar was dining at the palace to place the chalice in his hands, and asked him seeing it had been hidden for so many years, whether a layman might not be suffered to hold it without a sin. The vicar taking his cigar from his mouth, holding the chalice in the same hand with the cigar, gave the chalice a fillip with his other hand and said; "now that I, a high dignitary of the church, have made upon it this gesture of contempt, you are at liberty to do with it what you please.

The bishop's vicar possesses great authority in the Papal states, both in judicial and political matters as well as in the administration of police, and such as it is the public instruction. They are ignorant priests to whom the bishops entrust the administration of the diocese, reserving the fruits thereof to themselves, making no payment to the vicars, or where one is made, such payment is generally less in amount than the wages of a valet. Nevertheless the vicars make a handsome living out of their charge claiming divers payments for each act of administration, and particularly appropriating to themselves, the fines they impose for breach or pretended breach of any of the regulations of the laws or of the police. These fines and other profits the vicars are often obliged to share with their bishops. One day the archbishop Sabbioni was told that his vicar had removed a curate from a parish, because of his having committed adultery. "What folly," said the archbishop," he ought to have fined him and then left him, when he was caught out a second time he would have had to pay double."

(To be continued.)

THE DEAD SEA.

The Rev. J. L. Porter, of Damascus, gives the following description of the Dead Sea:

"Its length is forty miles, and its greatest breadth eight and a half, narrowing to five at the northern extremity. Near its south-east angle, opposite the ravine of Kerak, is a broad low promontory, with a long point or cape stretching more than five miles northward up the centre of the sea. And it is worthy of special notice, that the whole section of the sea, north of this promontory, is of great depth, varying from 40 to 218 fathoms; and in some places the soundings show upwards of 118 fathoms within a few yards of the eastern cliffs. The southern section, on the other hand, is quite shallow; never more than from two to three fathoms, and generally only about as many feet.

"Lying in this deep cauldron, encompassed by bare white cliffs, and exposed during the long Syrian summer to the unclouded beams of a burning sun, nothing could be expected on the shores of the Dead Sea but sterility and death-like solitude: and nothing else does the traveller find, save where, here and there, a brackish fountain, or mountain streamlet, creates a little thicket of willow, tamarisk, and oleander. Around these, however, birds sing sweetly as in more genial climes, and the Arab pitches his tent like his brethren on the high eastern plateau, and a luxuriant harvest rewards the labors of the husbandman—all showing that the stories so long current about the deadly exhalations from the poisonous waters are wholly fabulous. It is true that the tropical heat of the climate causes immense evaporation, which often renders the atmosphere heavy and dark, and the marshes of the Ghor give rise in summer to intermittent fevers, so that the proper inhabitants, including those of Jericho, are a feeble and sickly race; but this has no necessary connexion with the Dead Sea or the character of its waters. The marshes of Iskanderun, on the shore of the Mediterranean, are much more unhealthy than any part of the Ghor."

A METRICAL TRANSLATION OF PSALM III.

Lord! see my foes—the vast array
Against me come abroad;
While, of my soul, full many say—
"No help for him in God."

But Thou, Eternal, art my shield,
My glory,and my praise;
By Thee mine every wound is healed,
My head Thy mercies raise.

Eternal, I, for quick'ning grace,
Besought with earnest voice;
He heard me from His holy place,
And caused my heart rejoice.

I laid me down, nor dreaded harm,
I slept from trouble free;
Fresh I awoke; for with his arm
The Lord God shielded me.

I will not therefore be afraid
Of tens of thousands strong,
Who, round me compassing, have laid
Foul plots to do me wrong.

Arise, Eternal! Save me God!
For Thou hast smitten those,
Mine enemies; thy powerful rod
Has crushed my wicked foes.

Salvation with the Lord God rests;
Yes, Thou alone Divine!
Thy blessing savingly invests
All who are truly Thine.

PRAGUE.—ITS CHIEF RABBI AND ALTNEU-SCHULE.

Mr. Tuska, several of whose letters to the "Israelite" we have copied, describes in one of his communications to the same, his interview with chief rabbi Rappoport, of Prague, and his visit to the most ancient synagogue of the same city. We copy this portion of the letter.

Arrived at Prague, (Sept. 27,) I called on several friends, one of whom personally introduced me to the renowned chief-rabbi of Prague—S. L. Rappoport. This most learned rabbi, so well known by his numerous profound researches into the literature of the Hebrews, is now 68 years old; and his silvery hair, high forehead, and tall stature, present a most venerable appearance. As we entered we took off our hats, but soon replaced them, the learned rabbi being a strict orthodox in practice. With the utmost simplicity the gray-haired man welcomed us and bade us sit down, while he began to inquire about my object, &c. On telling him that I came from America to study Jewish theology, and that being in Prague I could not help calling upon so great a celebrity, the aged gentleman was really delighted.—"Why," said he, "I am most agreeably surprised that there is still a feeling for Jewish learning among your practical countrymen, I always thought that Judaism was on the decline in America." I assured him, however, that our transatlantic brethren were far from not appreciating the value of rabbinical studies, provided these be not pursued to the neglect of the more practical calls of the modern rabbi; that he must not form his opinions concerning us from the false and malignant representations with which some dissatisfied American scribbler now and then disgraces the pages of German Jewish periodicals; and that, so far as true religious zeal was concerned, the American "Israelite" stands among the foremost. The aged rabbi, though now "three score years and ten"—may God prolong his life another score and ten" (ע'מ'ש)—took a lively interest in my representation, and though, exceedingly hoarse, entered into a lively conversation with me, in the course of which I learned that he was busily engaged in preparing another volume of his profound work *Erech Millin*. I always felt a great delight in being permitted to talk face to face with a great man. I confess I share the curiosity myself; but it is only with reference to such beings as kings and princes, counts and generals, in whose case we are satisfied in having gazed at the mere exterior. Not so in our intercourse with a truly great man. Here it is no vain desire—but an irresistible longing, to hear with his own ears the living accents of a great soul, and if possible to derive some instruction therefrom. No earthly pleasure can compensate for the satisfaction thus derived. And so did I feel, when on my taking leave, the veteran scholar accompanied me to the door, gave me his blessing, and bade me give his compliments to his colleague, the rector of the theolgical seminary where I intended to study.

The next day, it being the 6th day of "Succoth," I determined to visit one of the nine large synagogues of Prague. My choice wavered between the oldest, (the "Altneuschul,") and the youngest (the temple.) But having so often heard of the celebrity of the former I accordingly bent my steps to this venerable monument of the "city of monuments." Tradition places the erection of this synagogue in the year 929; which is probably the true date, for a manuscript recently discovered speaks of its being renovated as early as the 12th century. Time has thrown a thick black crust over its walls so as to render the stones unrecognizable, and adds still more strength to the thick solid walls. Pious reverence forbids the painting of an edifice on whose walls is inscribed the name of the Eternal, and here and there sprinkled with the blood of Jewish martyrs. How many a woful story of suffering and persecution couldst thou unfold—thou mute witness of our wrongs for almost a millenium! While all around thee was sacked and plundered, and those who worshipped within thy sacred walls were many a time banished from their homes, thou hast withstood as well the ravaging finger of time, as the ruthless hand of fierce fanaticism.—Standing in the midst of a quarter occupied solely by the offspring of those who dedicated thee to the worship of Jehovah thou art an ever-living witness of the mercy of Him who has spared thee, and with thee thy worshippers.

These and similar reflections thronged upon my mind as I entered. A few steps downward lead into the interior, which is thus partly subterraneous,—in allusion to the words of the psalmist: ממעמקים קראתיך יה׳ "Out of the depth I called upon thee, Lord."—Two large pillars, before and behind the "Almemar" (which occupies the centre of the building,) support the arched ceiling.—Immediately above the Almemar is suspended a large banner presented to the congregation, in the year 1648, by Ferdinand II. for their bravery in defending the city against the Swedes. The Hebrew inscription on the flag bears the date 1715, in which year the old memorial of Jewish heroism, was renovated.

On *Simchas Torah* this flag is illuminated with wax tapers, and borne in procession round the Almemar, boys with little flags and lighted tapers following in the train.—The holy ark is made wholly of cast iron; and on each side stands a wooden pillar whose carvings are indeed curiously wrought, bearing testimony to the good taste and great skill of the artist. As a whole, however, the interior presents a gloomy appearance; which arises partly from the shape of the windows which in imitation of those of the temple of Solomon are broad from without, but exceedingly narrow from within. As I entered it was with difficulty that I could discern the objects before me; and it was only after several minutes that I noticed the various persons about me, among whom was the chief rabbi, of whose appearance I have spoken. Here, too, I had for the first time opportunity to perform the orthodox rite of shaking the *Lulav* (which my neighbour voluntarily offered me for that purpose). Having spent the first days of *Succoth* in Vienna, in whose temples there were respectively but three *lulavs* (for the Rabbi and the two cantors.) The service is strictly orthodox; respect for the venerable sages who worshipped in this time-honoured edifice, has suffered no change to be made in the Hebrew ritual.

NEW YORK.—MR. DE CORDOVA'S LECTURES.

We reported some time ago that owing to the extraordinary eloquence displayed by a co-religionist, Mr. De Cordova, a literary man connected with the press, at the great Mortara meeting at New York, the wardens of the reform congregation Emanu-el engaged him as a lay lecturer in the synagogue. Some remarks having been made on this subject in the "Israelite," the lecturer adressed a letter to the journal, in which he explains his relation to the synagogue, and the object he had in view in accepting the engagement. We copy the portion of the communication which refers to this—

I do not now, and I shall not be able, after the first of May, to pursue this object without a sacrifice of personal comfort, since my numerous literary avocations in a totally different direction from my "national lectures" as I call them, absorb my time from eight in the morning until midnight, from Sunday morning until Friday night. If I can possibly persevere, however, in the cause which I have so much at heart, nothing but a question of health will permit me to desist from it, either as a lecturer or a writer.

The object which, in giving these lectures, I have in view, is briefly this. I am a believer in the necessity for a national organization, and do not consider it probable that the race can be restored to nationality while it remains cut up into sections,—the one section knowing little about the movements or the feelings and opinions of the others. I am persuaded that, in addition to the wealth that every body knows the Jews possess, they have sufficient genius, intelligence and goodness, to construct a system which will prepare them for nationality; and I do not believe that we shall ever be a nation while we remain, as we are now, unprepared for nationality,—and while we content ourselves with simply sitting down to wait, as our fathers have done for two thousand years, for the advent of a nationality, for which we make no preparations, we cannot deserve, and which without preparation, we shall not know how to employ for the benefit of ourselves or the rest of mankind. I believe that the time has come when, by a concert of action among the Israelites everywhere, we can consolidate the power which we possess, but persistently ignore, and which would enable us so to assert ourselves before the world that child stealing in Rome or any other kind of persecution of Jews any where would be impossible. I am not aware that any Jewish clergyman has yet turned his attention to this subject.

These are, briefly, the heads of the object which has induced me to accept the engagement into which I have entered with the congregation Emanu-el. If you think them worthy of advocacy, I hope you will not permit their novelty nor the humbleness of the source whence they are presented to you, to prevent you urging them upon our people.

Marriage of Baron Gustave de Rothschild.—The "Gazette de Paris" narrates, Marshal Don Roman Narvaez, former prime minister of queen Isabella II. had during the marriage ceremony to remain at the door of the synagogue, because no room could be found for him. At the evening party all ambassadors were present, except the Austrian, who was absent on account of the death of the Grand Duchess of Tuscany. Of the imperial household were present, M. and Md. Bassano, and M. Feulet de Canthes.

House of Commons, March 25. — Day of Thanksgiving.—Sir Harry Verney asked the Chancellor of the Exchequer whether her Majesty had been advised to appoint a day of general thanksgiving to the Almighty for the restoration of tranquillity in India. The Chancellor of the Exchequer said, it was in the opinion of the Government desirable that there should be some public recognition of the great mercies which had been vouchsafed in the suppression of the Indian rebellion; but her Majesty's pleasure had not yet been taken as to the particular form in which that recognition should take place.

A Jewish Orphan Lost and Recovered.—We some time ago noticed that a Jewish orphan at Paris, having quitted the school, never arrived at his home, and that it was feared it had fallen into the hands of conversionists. Since that time the child has been found in a Catholic hospital whither it was carried, having been run over by a carriage, which broke his leg. The child was without difficulty restored to his guardians.

The Council of Trent on the Vulgate.—The following is a translation of the text by which the council of Trent recognised the Vulgate as the only authentic text of the Bible:—The holy council, considering that the church of God would not obtain a small advantage if of several Latin editions which are now seen it were known which it is that should pass for authentic, ordains and declares that as authentic should be held the ancient and common edition, which has been approved of in the church by a long use of so many centuries; that it shall be recognised as authentic in all public readings, in the disputes, in the sermons, in the theological explanations, and wishes that no one should dare to reject it, whatever the pretext." On this the "Univers Israelite" remarks:—"The church, by dethroning the original Bible, has despoiled it for the sake of giving to the Vulgate the impress of originality; upon which this translation arrogated to itself immovability, for nobody "may dare to reject it under whatever pretext." With the permission to criticise, all vitality has been taken from the Bible; henceforth this transformation of the Divine Word is nothing more but a crystalisation, because, deprived of this vital force, it represents nothing but an agglomeration of dead letters. The talmudists, however, believed that considerable advantages might be derived from a variety of interpretations, and have therefore never intimidated liberal thinkers. They taught, "Turn and turn the law again in every direction, for everything is contained in it; it alone can give you understanding; grow old in this study, and never turn from it; thou couldst not better occupy thyself." (Ethics of the Fathers v. 25.) Now the Vulgate renders Gen. 49, 10: "*Non auferetur sceptrum de Juda et dux ex femore ejus donec veniat qui mittendus est.*" Suppose now that some Catholic interpreter or cotemporary of Aben Ezra should have had, as every liberal thinker, the boldness to ask what word of the Hebrew text was rendered by "*mittendus est*," which expression is not found in the original, he would have been roasted alive *ad majorem Dei gloriam*. At Vienna just now, an interpreter that might display a similar boldness might escape with some months of *carcere duro*. At Paris, however, we may comment with impunity on this indiscretion, and just say that the Vulgate did think it to its advantage to replace the Hebrew "Shilo" (a city in the tribe of Ephraim) by the word "Shiluach" (one that is sent).

Chinese Ethics—It is generally supposed that the precept of the law, "and thou shalt love thy neighbour like thyself," transferred in a negative form to the gospel, reached the Gentile world through this channel. This, however, is a mistake, at least as far as the Chinese are concerned. For long before Christians, existed Chinese sages taught similar precepts. Take the following instance of their declaration by Confucius as given in the "Digest of Conversations," compiled by his disciples, Book XV. chapter 23: "Tsze-Kung asked, saying, 'Is there one word which may serve as a rule of practice for the whole of one's life?' The Master replied, 'Is not reciprocity such a word? What you do not want done to yourself, do not unto others.'" Take again the following verbose but interesting expansion of the maxim found in the "Superior Learning," a work ascribed to one of Confucius' immediate followers: "What a man dislikes in his superiors, let him not display in the employment of his inferiors; what he dislikes in inferiors, let him not display in the service of his superiors; what he dislikes in those who are before him, let him not therewith precede those who are behind; what he dislikes in those who are behind him, let him not therewith follow those who are before him; what he dislikes to receive on the right, let him not bestow on the left; what he dislikes to receive on the left, let him not bestow on the right:—this is what is called 'The principle with which, as with a measuring square, to regulate one's conduct.'" The positive form of the rule, which requires a man to take the initiative in well doing, does not seem to have been given by any Chinese writer, ancient or modern. And yet we are hardly entitled to say that Confucius had not attained even to this. It is implied in many passages of his teaching, to one of which only reference will be made. In the thirteenth chapter of "The Constant Man," compiled by the sage's grandson, we read (and the words are those of Confucius), "When one cultivates the principles of his nature, and acts according to reciprocity, he is not far from the way. What you do not like when done to yourself, do not do to others." This is the negative form of the precept, but the text goes on: "In the way of the superior man there are four things, to not one of which have I as yet attained—To serve my father as I would have my son serve me—to this I have not attained; to serve my prince as I would require my minister to serve me—to this I have not attained; to serve my elder brother as I would require my younger to serve me—to this I have not attained; to set the example in behaving to a friend, as I would require him to behave to me—to this I have not attained." In these remarkable expressions we have, I think, evidence that the Chinese moralist had conceived the rule of relative duty in its positive form, and sought to make it a law to himself. If these sages derived at all their ethics from any foreign source, it must have been from the Hebrew Scriptures which existed centuries before the birth of Confucius supposed to have been a cotemporary of King Cyrus.

NOTICE.

Our Subscribers are respectfully reminded that, the Quarter having expired, the Subscriptions are due. To avoid needless writing and postages, the receipt of the Subscriptions will, in imitation of the American papers, be acknowledged in our journal in the week of their receipt, and such acknowledgment shall have the validity of a receipt.

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NOTICES TO CORRESPONDENTS.

A Humble Individual.—The letter is too severe, and the condemnation too sweeping, to find insertion in our columns.—A Subscriber to the "Chronicle" from the first is thanked for his trouble, but he must have overlooked that the incident was noticed in a former number.—We regret we were unable to take in a pamphlet addressed to us from San Francisco, and שירי יוסף from Joseph Almango, Padua, the postage of 6d. and 4s. 8d. having been respectively charged on them.

Erratum.—In the advertisement for "Relieving Appalling Distress among the Jewish Poor," for "Six iron bedstsads for sixteen families," read "Sixteen iron bedsteads."

Subscriptions to the Jewish Chronicle and Hebrew Observer:—Mr. John Lorimer, Leicester, up to June 30, 1859, £1. H. B. P., Manchester, up to June 30, 1859, 4s. 4d. Mrs. Isaacs; Salford, up to March 31, 1859, 13s. 8d. Mr. J. S. Moss, Manchester, up to June 30, 1859, 12s. Mr. B. Salom, Edinburgh, up to April 30, 1859, 8s. Mr. Lionel Joseph, Sunderland, up to March 31, 1859, 4s.

Tuesday next will be ראש חדש Nisan.
Sabbath commences this afternoon at 6 o'clock,
and terminates to-morrow evening at 20 minutes after 7.
Portions of the Week—Sedrah—תזריע
(Leviticus xii. 1).
Haphtorah—Ezekiel xlv.

The Jewish Chronicle,

AND

Hebrew Observer.

LONDON: FRIDAY, APRIL 1, 1859.

THE AUSTRIAN CONCORDAT AND THE AUSTRIAN JEWS.

The fate undergone by the Austrian Jews within the last decennium is more varied in vicissitudes than the lot that befel them in the preceding two centuries. Subject to all kinds of degradation, oppression, disabilities, and exceptional laws, the events of 1848 suddenly snapped their grievous yoke asunder. Scarcely, however, had they began to breathe freely, and to enjoy the fruits of the Liberal movement inaugurated under Ferdinand, when the civil horizon again became overcast, and dark clouds were gradually seen gathering, which at last burst asunder, hurling a thunderbolt in the shape of the terrible Concordat into the midst of a peaceful population. When Francis Joseph deemed it expedient to cancel by his own authority the constitution, which he, by his own free will, shortly before had granted to his people, he solemnly guaranteed to all his subjects that equality before the law which the charter had conceded. The professors of all religions acknowledged by the State were to be on a par; all civil disabilities on account of any difference of creed or race were to be abolished for ever. Many at the time condemned, and many justified a decree, in its effect decidedly as revolutionary as the Hungarian insurrection, but nobody doubted the sincerity of the Emperor, and the sacredness with which his plighted word would be kept. Francis Joseph was considered too religious to break his solemn promise, and too chivalrous to endeavour to evade it. Even those who condemned the abolition of the constitution were inclined to ascribe this step to suggestions from without rather than to the promptings of his own heart; and indeed, it is a serious question whether an aggregate of heterogeneous nationalities, differing in descent, feelings, habits, wants, and even language, such as constituted by the Austrian empire, and whose central point is found in the person of the ruler only, can be governed by a constitution which presupposes a certain community of ideas, interests, and traditions. When therefore a young monarch, the representative of one of the most illustrious dynasties and mightiest empires, exhibited before the world the sad and demoralising spectacle of an unblushing breach of faith—in fact, of a repudiation pronounced from the most exalted stage of Europe, and such as would have destroyed the character of any private individual for ever—the public looked on in ominous silence, and was rather disposed to deplore what was considered as melancholy State necessity than to execrate the traitor. Of two evils it was thought the Emperor had chosen that which appeared to him the minor. The public welfare is the highest law which can even justify a revolution. How different must now be the public opinion of the same Emperor, who without State necessity, and clearly against the interest of the State, has annulled one of the fundamental provisions guaranteed again of his own free will, after the abolition of the constitution. The whole world knows how religious liberty is understood at Vienna. We will not speak of the grievances of Protestants, although we feel deeply for them. They have found abler expounders and denouncers than our pen. The presses of two mighty nations—we allude to England and Prussia—are engaged in pointing out the wrongs committed, and pleading the cause of the oppressed. But we cannot be silent in the face of the flagrant acts of injustice perpetrated in Austria upon the Jews ever since the abolition of the constitution, and multiplied and systematised ever since the introduction of the unfortunate Concordat.

It is true not all the degrading and oppressive laws of before '48 have been re-enacted. Jewish visitors to Vienna are no longer placed on a par with horses or oxen. No toll is now exacted from the Hebrew sojourning in the *Kaiserstadt*. The abominable *Judenamt* (Jew office) has, we believe, not been re-opened. Jewish matrons, highly respected wives snd mothers, are no longer liable to be torn away from the arms of their husbands and sons, and laden with irons, in company with thieves and murderers, compelled to sweep the streets of the capitals. A modest maiden, obeying the sweetest promptings of nature, and wedding the youth of her choice despite the most barbarous law which in former years condemned a very considerable portion of Jewish young men to a compulsory celibacy, is, we believe, now no longer liable to be treated as a vile prostitute. But a number of exceptional laws of the worst character have been revived. The inestimable right of possessing real property has again been withdrawn from them. A Jew, whilst in the land of the living, may not hold without special license as much land as the palm of his hand can cover; and even as in the *halcyon* days of religious persecution in our own country the Roman Catholic squire could only retain possession of the pair of horses that drew his carriage, by passing them off as the property of the Protestant footman that awaited his master's nod at the back of the carriage, so must now again a Jewish Rothschild purchase the mansion in which he wishes to reside at Vienna in the name of his Christian scullion. It is only after death that he is allowed exactly as much ground as his lifeless body covers. Worse than this, however, is the state of uncertainty in which the whole Jewish legislation is involved. A state of suspense prevails throughout. Things are or are not permitted according to the caprice of every provincial if not local magnate. No Jew knows what he may or may not legally do. He may be thwarted in the most harmless movement by any underling actuated by bigotry or cupidity. True that the highest authorities if appealed to not rarely check the excesses of their subordinates; yet this vexatious uncertainty in which so much depends upon the good will and feeling of the official, must paralyse all energies of the Jew, involve him in frequent litigation, tempt him to bribe the authorities, tend to create a corrupt atmosphere around, aud to demoralise him and the officials. But worse than all is the new power over him, which the Concordat has placed in the hands of the clergy. In charity to Francis Joseph, who personally never evinced any of that vulgar prejudice or fanaticism against the Jews that animated the breasts of some of his ancestors, it must be presumed that when he delivered over his subjects bound hand and foot to the tender mercies of Rome, constituting the canonical law supreme in his dominions, overriding every other institution, he either was not acquainted with the atrocious character of ecclesiastical legislation, or expected from the good sense of the clergy that they would not revive some of its odious enactments. In this, however, he was egregiously mistaken. Like the old nobility of France, the Roman Catholic clergy never learns nor forgets anything. The Concordat is no longer satisfied with curtailing all the rights of the Jews, with undermining their prosperity, with isolating their position, and deteriorating their morals; it has audaciously now stepped into the interior of the Jewish domestic circle, actually invades the sanctuary of his home, insolently intermeddles with his arrangements, and dares to disturb his comforts, and in some cases, no doubt, also his family contentment. The most numerous, the wealthiest, the most charitable and respected community of the Austrian empire—we allude to that of Vienna—is prohibited, as the "Times" Vienna correspondent assures us, from keeping any Christian in their service. To realise the tyranny of such wanton interference with home arrangements and the hardships upon the very domestics, let any family imagine that they had all at once to discharge servants who had been for years with them, who had won their confidence, and, why shall we not say so, in many instances even gained the affection of their employers, who had tended and brought up all their children, nursed them in sickness, and become used to all their ways and peculiarities. Yet is this law by no means of a modern date. It is of a piece with those which forbid a Christian woman from nursing a Jewish babe, at the very risk of its perishing for want of nourishment. It is of a piece with those canonical enactments which promise impunity, and even hold out temptations to a converted adulterer or adulteress, not only grant the guilty person Christian protection, but declare the marriage vow annulled as a matter of course, secure to the criminal the parental rights over the children, to the exclusion of the virtuous party with other advantages over the joint property. Finally, it is of a piece with the law which enabled the kidnappers of Bologna to abduct the boy Mortara. All these and similar atrocious enactments were elaborated at a period when the massacre of Jews was not rarely recommended from the pulpit as a meritorious work. Yet after the revolution of 1848, after the imperial solemn pledge that the religious liberty of all Austrian subjects should be respected, the authorities, in virtue of the Concordat, dare revive one of the most tyrannical of the canonical laws. Is the Emperor of Austria, are all his Ministers, are all his counsellors struck with blindness? Should it really be Francis Joseph's intention to alienate from his person the affection, the loyalty, and the allegiance of his subjects? Does the disaffection in the Romagna, in Modena, and at Naples, not preach impressively enough to him the great lesson of religious liberty? Does he wish to be as loathed by his own subjects, and as execrated by the reflecting of all nations as King Bomba? Let the emperor depend upon it the clergy will not stop here. Every new measure will only be a stepping stone for another still more at variance with the spirit of progress and enlightenment characterising all surrounding territories. Either the Concordat will succeed in brutalising and fanaticising the population, and inciting the majority to the perpetration of every atrocity against the dissenting minority singled out for persecution; and this must consistently, though by imperceptible steps, lead to the establishment of an inquisition—then the fate of Spain must be that of future Austria—or the concordat will only embitter the feelings of the people, will rouse their hatred against the clergy and their iniquitous practices, will ultimately lead to a re-action, to a fearful popular outburst, to a terrible retribution, to the downfall of the priesthood, and perhaps also of the civil power that identified itself with their excesses. In any case the consequences can only be deplorable.

We have, in our view of this question, altogether confined ourselves to the consideration of the effects which the Concordat must ultimately produce in the empire should no external events interfere with the course of its development. But is Austria in reality so firmly established, so independent of the good opinions of her neighbours as not, to need to care for the estimate formed of it by the civilised world? Even Japan has been drawn from its state of isolation. The Chinese wall has, for every practical purpose, ceased to exist. Austria can as little withdraw herself from the sphere of European activity and European public opinion as Sardinia can. True, at this moment, in the difference between Austria and France, Europe's public opinion sides with the former, but not out of love with her Concordat, but out of mistrust to France. Hated as Austrian bigotry is, France's ambition is still more dreaded. But suppose the danger threatening Austria had come from beyond the Neva, or the Spree, instead of beyond the Rhine, does she think that she would have secured the sympathy of one single European nation? And even now if, despite the congress and the concessions she is evidently prepared to make, war should break out, and Napoleon III. show that he had not inherited the ambition of Napoleon I., that in reality it is not self-aggrandisement but the liberation of Italy, that is aimed at by France, does Austria think that her Concordat is calculated to procure her either the good-will of Protestant England and Prussia, or the assistance of Russia, following the Greek church? Austria finds herself on the brink of a precipice. Disaffection from within, enmity from without. She cannot spare one single particle of the allegiance of her subjects; she requires their united strength. Let her not trifle away the loyal feelings of her subjects. It is not in the days of railways and electric telegraphs that such dangerous experiments can be ventured with impunity. Let her remove the pressure, or there may be an explosion, as awful as destructive.

Mission of Sir Moses Montefiore.—We are happy to be able to state that letters have lately been received in town, from which it appears that the philanthropic baronet, as well as her ladyship and companions, are in the enjoyment of good health, and in excellent spirits. They spent last Sabbath at Nice, from whence they were to go to Genoa and on to Leghorn, and expected to reach Rome by this date.

Musical Society of London.—This society, which numbers nearly 1100 subscribers, 900 of whom are practical musicians, and consequently is probably the largest in existence, counts many Jewish members. On casting a glance over the list of honorary fellows, eight in number, we were surprised to find that half of them were Jews, or of Jewish origin. Meyerbeer, Ernest, and Joachim are within the pale of Judaism; the fourth, who, we believe, forsook the religion of his fathers, is Herr Moscheles. Surely there must be something in the Jewish mind congenial to the musical art, since there are so many co-religionists distinguished either as composers or musicians.

Testimonial to Sir Moses and Lady Montefiore.—A magnificent piece of plate has recently been presented to Sir Moses and Lady Montefiore, by the only son of the Viceroy of Egypt. This lad about four and a years old, has been brought up by an English nurse from his birth, and speaks English thoroughly. He was a guest of Sir Moses Montefiore for the past two summers; the Pacha having confided him to Mr. Galloway, the eminent merchant, in Egypt. Mr. Galloway has just returned to Egypt with the young Pacha, and the testimonial was presented to Sir Moses on the eve of his departure. The plate is of the richest style of workmanship, with ten branches for candles, and a large and interesting group of Arab figures, camels and horses. It was designed and manufactured by Smith and Nicholson, of Duke-street, Lincolns-inn-fields.—*The Illustrated London News.*

Swansea.—A New Synagogue.—The foundation stone of a new synagogue in Swansea was solemnly laid on the 22nd ult. The members of the congregation, male and female, having met in the old synagogue, formed a procession, and then repaired to the site of the new one. Here they were joined by several co-religionists from other congregations, and many friends from Swansea and neighbourhood. Several suitable psalms having been recited, the foundation stone was laid by Mr. Benjamin Joseph (senior member of the congregation), assisted by Mr. S. Godfrey, President, and Mr. I. Jacob, Chairman of the building committee, on which occasion Mr. B. Joseph was presented with a silver trowel, suitably inscribed. The ceremony was then proceeded with in the usual form, after which an appropriated prayer composed by the Rev. Dr. Adler, for the occasion, was read, followed by other psalms. The assembly then returned to the synagogue in procession, the solemnity concluded with the afternoon service. The intended new synagogue is to be in the Italian style of architecture, to be built of Bath stone, with a dwarf ornamental iron railing and folding gates, with stone walling and gate piers in front of the street. The synagogue will be 48 feet in length, by 25 feet wide, adjoining the synagogue will be committee, robing, and ladies retiring rooms, the beams of the main roof will be visible stained and varnished, the height of the synagogue will be 31 feet, and the wood work of pews, doors, gallery, front, &c., will be stained and varnished. The contractor is Mr. Holtham, (from Bath) the building designed and to be carried out under the directions of J. Henry Baylis Esq., architect, of Swansea.

Society for the Relief of the Aged Destitute.—At a meeting of the committee of this charity, held on Monday evening, the 21st ult., Mr. Mier Ansell, president, in the chair, a testimonial, consisting of a very handsome dressing case, was presented, accompanied by an able address from the president, to the late hon. secretary, Mr. Joel Levy, who, for nearly two years, had rendered his services as secretary gratuitously, and manifested great zeal in the cause of the charity. The increase of subscribers and recipients which has latterly taken place rendered the employment of a paid secretary indispensable, which circumstance Mr. Levy admitted, in a feeling and appropriate reply, made to the president and committee, in acknowledging his thanks for the testimonial presented to him.

Jews' Infant School.—The annual ball of this institution took place at Willis's rooms, St. James's, on Thursday evening last, and if anything were needed to demonstrate the increased interest which the community evinces in this excellent charity, we need only point to the 400 ladies and gentlemen, who were assembled on the 24th ult.. to celebrate the foundation of this school, and at the same time to extend its sphere of usefulness by augmenting its funds to the amount of nearly £350. We remember, a few months ago, paying a visit to the new establishment in Commercial-street, and felt gratified at the clean, healthy, and happy little faces that met our gaze in every direction. Here there were about 400 little children, many of them not exceeding four years of age, some going through a sort of calisthenic exercise, others singing the multiplication table, while the rest were admiring a number of coloured prints on natural history suspended from the walls. We also saw a heap of basons, plates &c., which we were told had just been used for the children's dinner, supplied to them from a special fund raised by some philanthropic friends of the institution. We could not help reflecting what a large amount of good this establishment was daily effecting, and what a frightful contrast would present itself in the homes of these poor little children if they were not provided for during the time their parents are engaged in their daily occupations. With this conviction strongly impressed on our minds, we could have wished that the amount on the donation list had been larger, knowing as we do that the increased accommodation in the new building must naturally increase the expenses. We hope, however, that those who have not yet contributed towards the fund, will do so, assuring them that no greater benefit can be conferred on the Jewish community than the feeding and teaching little children, who, were it not for the school, would be huddled in a garret, or crawling in the kennel. Among the company present, we noticed the Baroness de Rothschild and Miss de Rothschild, Mr. N. Montefiore, President, and Mrs. Montefiore, Mr. F. H. Goldsmid, Q.C., and Mrs. Goldsmid, Mr. F. D. Goldsmid, V. P., and Miss Goldsmid, Mr. F. D. Mocatta, Treasurer, and Mrs. Mocatta, Mr. Walter Josephs, Hon. Secretary, Mr. S. L. De Symons, Mr. J. N. Montefiore, Mrs. Milner Gibson, Mr. J. Campbell, M.P., Dr. and Mrs. Van Oven, Professor and Mrs. Waley, Mr. Reuben Salomons, and Mr. and Mrs. D. Q. Henriques. Mr. Willis, the proprietor of the rooms, called his best exertions into requisition, and afforded a good and large supply of refreshments. La Motte's band played very effectively several new quadrilles and waltzes, and the company, which did not flag till the whole programme was fully completed, remained "till chanticleer proclaimed the morn."

Swansea Synagogue Appeal.—It is but rarely that an appeal for a synagogue comes before the community with such strong claims as those set forth in our advertisement pages by the Swansea congregation. Thirty families, by no means in affluent circumstances, providing £1200 towards the erection of a synagogue, must have taxed themselves to the utmost before appealing to the public for further support, and nobody will deny that those who put their own shoulders so energetically to the wheel deserve to have a helping hand extended to them. Again, in other congregations it is on holidays only that the synagogues are found too small, whilst on the Sabbaths there is hardly a minyan; at Swansea, we are assured, by persons not connected with the congregation, the place of worship is overcrowded every Sabbath, all the year round, and that strangers not only have not sitting, but scarcely standing room. A congregation animated by such strong religious feelings merits to have its pious aspirations gratified. Involuntary exclusion from the house of God must indeed be felt as a severe deprivation to those who for want of room cannot be accommodated during service. The appeal, therefore, from the Swansea congregation deserves the special attention of the religious in the community.

A Present to Her Majesty's Grandson.—Another proof has just been furnished of the loyalty which the mass of the English bear to the royal family. Impelled by a feeling of loyalty, Messrs. Poole and Lorrimer, the eminent manufacturers of Leicester, resolved to avail themselves of the opportunity afforded by the birth of her Majesty's first grandchild for paying a tribute of respect to the illustrious parents. They consequently manufactured a cloak, hat, and pair of stockings for the royal babe, in so tasteful a manner and costly a style as to excite general admiration, and render them worthy of the acceptance of the Princess Frederick William. Our co-religionist, Mr. Lissack, a native of Prussia and a resident of Bedford, undertook the pleasing task of conveying this token of homage to Berlin. In the correspondence which he had with Baron Stockmar, the controller of the prince's household, that nobleman stated that although her royal highness in general declined presents, yet on the present occasion she would make an exception. Mr. Lissack was accordingly, on the 17th ult., favoured with an audience by the prince and princess, who gave him a most gracious reception, and having expressed their thanks for the gift, forwarded to him a most tastefully executed gold medal, bearing on one side a likeness of the prince, and on the other the names of the manufacturers, charging Mr. Lissack to hand it to those gentlemen, as a mark of the appreciation both of their feelings and skill. The two principal Berlin papers, the "Vossische Zeitung" and "National Zeitung," notice this presentation, and give a minute description of the gift. The former, which calls it a very elegant work of art, says, "the cloak is of the finest pearl white French merino, garnished with rich embroidery in white silk, forming a tasteful border to the representation of the rose, trefoil, and thistle. The Prussian eagle is very exquisitely embroidered on the corners of the cloak, as well as on the hat, and executed on the finest white poplin. Equally elegant were the cases containing the gift." The latter adds that the bearer of these articles, master-pieces of their kind, was Herr Lissack, known by his book, "Jewish Perseverance, or the Jew at Home or Abroad," which was very favourably reviewed, and of which a second edition has already appeared. Mr. Lissack describes the popularity enjoyed by the princess as unparalleled. She has, within her comparatively short residence in the capital of Prussia, absolutely gained the hearts of all classes. Not a Berliner passes her or her infant without calling out God bless her, or him. Little children were heard during her confinement, which for some time was not without danger, spontaneously offering up prayers, in their own childish manner, for her recovery.

Pontefract Anticipated Election.—The "Pontefract Advertiser," of the 26th ult., contains a report of an address of Sidney Woolf, Esq., delivered to the electors the day before, in anticipation of a speedy election. We make a few extracts from the account. Yesterday, at noon this gentleman, who has extensive potteries, at Ferrybridge and other parts of the country, addressed the electors and non-electors of Pontefract, from the balcony of the Town-hall. An open carriage, drawn by a pair of grey horses, was despatched from the Red Lion Hotel, at half past eleven o'clock, to convey Mr. Woolf from his residence, followed shortly after by a band of music. On arriving at the outskirts of the town, the horses were detached, and ropes having been substituted, the carriage was drawn to the Town-hall by the populace, preceded by the band, Mr. Woolf being loudly cheered at several points on the route. Addressing the assembled multitude, Mr. Woolf alluded to the claims of an intended rival candidate (Mr. William Wood), which he showed to be inferior to his own, stating that he (Mr. Woolf) employed 5 per cent of the population of Pontefract and Knottingley, and that he thought he had therefore some claim to their votes. He did not come forward unsolicited; it was at the request of a very large number of influential and respectable individuals that he thus sought to gratify an honourable ambition, an ambition cherished almost from childhood. There was a subject which he would not shrink from alluding to, viz., his religious convictions, and he affirmed that the gulf which separated him from his audience on this matter, was not so wide as had been represented, and was more in name than in nature. He would never disturb the existing fabrics of religion in England, because he approved of diversities of religion, as gathering them together in bodies and giving strength to society, providing that they used that strength to guide and not to dazzle. The hon. gentleman then expressed his opinion on reform, condemning the bill introduced by the government, and approving of Sir E. Wilmot's scheme, on which he spoke at length. He was for the extension of the franchise, but not for universal suffrages. He also was for the ballot; wished to see church rates abolished, and strongly advocated the spread of education. On this point he said that the education of the people should always have a high place in his attention; he wished the working-men of this country to be recognised, to be in a position to correspond with those they loved when circumstances threw them apart. He observed a smile on some of the fair faces before him; they might laugh, but he believed there was not a young lady present who did not like to receive a letter from her sweetheart. Every person might be taught to read and write, though they could not be expected to work a problem in Euclid or appreciate the philosophy of Seneca. (A voice, "Church rates.") He would entirely abolish church rates. Having thus briefly given them his views upon some of the leading questions of the day, he would now inform them (and he had it from authority not to be disputed) that Mr. Laing had declined to allow himself to be put in nomination for this borough. Before bidding them adieu, he would repeat that he had not thrust himself forward in this matter, but having taken his stand, he would, if they called upon him, poll to a man. He had always contributed to the charitable institutions of the town and district—he had never refused them, nor would he do so; he desired to see them set on a firmer basis if possible. He concluded by thanking them for the attention they had been pleased to bestow upon his address, and on retiring from the balcony he was loudly cheered.

Hobart Town. — Address and Testimonial to Mr. Samuel Moses.—The "Hobart Town Mercury" of the 22nd December last contains a long account of the particulars connected with the presentation of an address and a testimonial by the congregation previous to Mr. M.'s departure for England. The testimonial consisted of a purse of sovereigns, with which he was requested, on his arrival in England, to purchase such a piece of plate as would accord with his own feelings, and have engraved thereon the inscription which would be forwarded to him. We have not room for the whole of the address, but the following passage, which we copy, will account for the high esteem in which this gentleman is held by his Hobart Town co-religionists, "The essential services you have spontaneously and energetically afforded them, both individually and collectively, during the long term of your presidentship, as avowed without exception by every member, can never be obliterated from their remembrance; whilst the records of their body will bear open testimony of your faithfulness to the religion of their ancestors, and your unvaried attention for many years past to their spiritual interests. Mr. Moses, having given a suitable reply to the deputation which presented the address, invited his guests to a most elegant repast, at which several toasts were proposed, from which it appears that Mr. Moses intends to return again to the colony, and among which we particularly noticed the following:—Ma. Phineas Moss proposed the health of their absent friends, Mr. L. Nathan and Lady. Mr. Moses, in returning thanks, stated that on his arrival in England it would afford him much pleasure to assure Mr. and Mrs. Nathan that, although they were so far away, they were not forgotten. The congregation was then preparing a farewell banquet, which was to be given to Mr. and Mrs. Moses a week later.

Passover Relief at the Soup-Kitchen.—Our Duty to Relieve the Poor for Passover.—(From a Correspondent.)—We shall soon sit down and say the Hagada, as every religious Jew is bound to do, and say in our prayers, "Whoever is hungry let him come in and eat, whoever is in want let him come in and celebrate the Passover." The question will naturally be asked by our own consciences if this is a mere form or a reality? Have we done anything to assist the poor in celebrating the Passover? Looking around us we see hundreds of our brethren who go out in the morning without knowing "what the day will bring forth," and wherefrom they shall bring home bread for their expectant wives and children. Much greater is their anxiety and distress when the Passover week approaches, whose observance entails much more expense than even the usual Sabbath. The weather has become unexpectedly inclement, and it has been ascertained that hundreds of the industrious and labouring poor are out of work. They will flock to the Soup-kitchen doors, as in late years, for relief. Here, then, is an excellent opportunity for the Jewish philanthropist to unite the principles of religion and benevolence, to lend his aid to the needy towards Pesach, for none but truly needy are relieved. It must indeed be a gratifying reflection to those whom a bountiful Providence has blessed with affluence, when they sit down round the festive board, enjoying comforts and even luxuries, that they have not forgotten those of their co-religionists who were pining in want of common necessaries, such as are supplied before Passover at the Soup-kitchen. It must be an inexhaustible source of joy to the benevolent donors during the festival that they have remembered the distressed, and that their blessings will attend them and their families, in acknowledgment for the cheer they have spread for the many poor and grateful families. Then will our prayers be not merely the utterance of the mouth, but the practical results of the works of our hand, and the disposition of our hearts.

Holland.—The Jewish Population of her Colonies.—The Jewish population of the Dutch colonies amounted in 1856 to 2,374 souls.

Paris.—A Jewish Charge D'Affairs.—The minister of foreign affairs has received the letters accrediting Count Henry d'Avigdor, of Nice, as chargé d'affairs of the republic of San Marino.—*U. I.*

Siberia.—A New Ukase.—An imperial ukase declares the Jews inadmissible in Siberia to the corporation of merchants, but forbids them at the same time to disturb them in the exercise of retail trade.

CONTEMPLATED HOME FOR AGED POOR.

The public meeting announced in connection wtth this movement was held on Sunday last, at the Westminster Jews' Free School. There were also several ladies present, among them Mrs. Marks, the originator of this benevolent scheme.

Mr. Israel Russell having been called to the chair said, it would be a mistake to suppose that by this movement it was intended to increase the number of existing charities. What was contemplated was to lend a helping hand to a number of deserving poor residing at the West End, who were in the receipt of a small pittance, but who, instead of employing it in the purchase of wholesome and nourishing food, so much required by their shattered constitutions, had to spend it in rent for miserable hovels, the effluvia and tainted air of which still more undermined their health. A home, such as contemplated in the West End, had, owing to a change in the position of many of its Jewish inhabitants, become necessary. These, when some twenty-five years ago they moved from the east to the west, were in affluent circumstances. Numbers of them, however, had since then become reduced, but were too honourable and too sensitive to intrude their wants upon their wealthier brethren. Such persons were not in absolute distress, but they had seen better days; they did not wish to beg, yet their deprivations were for this reason the more poignant. It was for this class of persons that a benevolent lady, Mrs. Marks, was exerting herself to procure a comfortable home to release them from sickness, generated in squalid holes, in which men, women, and children are huddled together, where the decencies of life cannot be observed, where the cleanliness of the body must be neglected, and the purity of the mind contaminated. The example set by the Prince Consort should not be lost upon the Jews. Having visited the homes of the poor in the immediate neighbourhood of the palace, this illustrious personage proposed model lodging houses for the working classes as a remedy for the evil. Some such plan for the benefit of the Jewish poor, he hoped, would grow out from the present movement. It was not that the Jewish community had too many charities, but that there was no union among them. It should be borne in mind that the health of the poor was their all in all, in fact, their stock in trade, and that the proposed home was intended to contribute towards the preservation of the health of the poor, which must necessarily be sacrificed as long as they were compelled to violate the primary conditions upon which health depended. He would now call upon the secretary to read the report upon which the resolutions to be proposed were founded.

The Secretary, Mr. Emanuel, then read the report, from which it appeared that the homes of the Jewish poor of the West End, having been visited by some benevolent individuals, and found to be a prolific source of sickness, and other species of misery, both physical and mental, it was deemed advisable to originate a movement tending towards the establishment of a home for them; that a committee had been formed for the purpose; that 400 subscribers had been obtained, and still more extensive support promised, upon which it was deemed expedient to convene a meeting in order to inaugurate the establishment of the home.

Mr. Green begged leave to ask before the first resolution was proposed whether the committee was in possession of such facts as would convince the meeting of the desirability of the establishment of a home.

Mr. Joseph Salaman upon this stated that, having visited the homes of the poor, he could not say that he found what would be termed appalling distress. Some certainly had as much as seven shillings a week; but nobody would say that this was sufficient to live upon. These were decent people, incapacitated from physical labour. He would therefore propose a resolution which he trusted would be carried unanimously, expressive of the approbation of the meeting of the establishment of such a home.

Mr. Magnus seconded the resolution.

Mr. Keeling had come to listen to such arguments as might be brought forward to convince him that there was occasion for the movement, no doubt started with the most benevolent intentions by the philanthropic originator, and gladly would he have employed the little influence he possessed in the promotion of the cause, could he only see the necessity for such a home. He had been born and bred in the West End; he was connected with the largest school there, giving instruction to 200 children of the humbler classes. He and the committee, therefore, had extensive opportunities for becoming acquainted with the position of many of the poor of the West End. Not only did they provide education for the children, but whenever any case of great distress was by this means brought under their notice relief was always afforded; and he must say he had observed no such distress in the West End as would render necessary the contemplated new institution. More; he was three years ago connected with a relieving committee for the poor of the West End, and to tell the truth the funds at their disposal were by no means exhausted, although all cases of real distress were liberally relieved. The surplus was distributed among the poor in the East end. They had at the West End a philanthropic society which actually had a balance of from £200 to £300 in hand, because there were no deserving applicants. A new spirit was now springing up among the community. There was a strong wish rather to strengthen and consolidate old charities than to introduce new ones. There really need not be any distress among the Jews. Every case that was deserving he was sure would be relieved if only brought under notice in the proper quarter. The addition of new unnecessary charities could only tend to increase pauperism, and assist those who wish to shift upon strangers the duties imposed upon them by nature. Mr. Keeling here enumerated the various existing kindred charities, for the purpose of showing that a sufficient provision was made for the wants the contemplated home was intended to supply. Should at any future period, he continued, the existing provision appear to be inadequate, there was now a Board of Guardians, which no doubt would then take the initiative, and propose what was necessary. The parish too, if properly applied to, could be made to do its duty to the Jewish poor, since Jews as well as Christians had to pay poor rates.

The Rev. M. B. Levy took a view of the matter essentially coinciding with that of Mr. Keeling. He had been for more than seven years minister of a western congregation, to which most of the poor of his part of the town belonged, and he knew of no case of any houseless poor. The Jewish community was now possessed by a strong desire, he would say almost a mania, for doing good. God forbid that he as a minister should speak slightingly of the feeling of charity, or wish to damp it; but he should say to these benevolent persons, be circumspect in what you are doing, lest you do evil instead of good, by pauperising the community. He only knew at present of three cases of real distress amongst the Western Jews. But why create a new charity for the sake of these? Neither his congregation nor the philanthropic society would refuse relief if applied to. He therefore coincided with Mr. Keeling that there was no occasion for the establishment of the contemplated home.

The Rev. Mr. Green thanked his colleague for the courage he had evinced in delivering so freely his opinion on this matter, fearless of the unpopularity generally attaching to those who seemed to oppose charity, and of the obloquy it might excite when such adverse views were expressed by a minister. In fully doing justice to the benevolent motives actuating the originators of this movement, he yet thought it was not necessary. It drew a line of demarcation between the west and the east, and thus localised the charities, which among the Jews were all one, and which was very undesirable. What was good west of Temple Bar must also be good east of it. He believed that any movement of this kind would only endanger a larger one based on a sounder foundation, that might be originated at a later period. He was pleased to hear that there were 400 subscribers to the contemplated home. He would only beg of them to wait a little while, until a scheme on a more comprehensive scale might be brought forward. At present he believed the institutions existing were sufficient for all existing wants. Let those institutions, instead of hoarding balances at the bankers for a small interest, expend the money for the purposes it had been confided to them, and trust that their children and children's children would be as charitable as themselves, and relieve the distress that will be in their time. The community already deplored the unnecessary multiplication of kindred charities, urging their amalgamation, and now it was intended to increase them by a new one. This was a step in the old direction, which had wrought so much mischief, and created so much beggary, and was now condemned by all the intelligent in the community. He would advise the philanthropic originators to defer for the present the movement, until they saw what the newly constituted Board of Guardians would do for the community. It had only been elected for twelve months. Within that period it no doubt would present its report to the community. The address of Mr. Green, to which we have scarcely done justice, was fervent and eloquent, and evidently produced a deep impression upon the meeting.

Mr. Goodman spoke in support of the motion. He had expected that the resolution would be carried unanimously, and could not understand the grounds on which the opposition was raised. He was one of those who visited the homes of the poor, and he had a list of families placed in a position greatly in need of such a home. All that had been urged hitherto against the resolution was that there existed no appalling distress among the Jewish poor of the West End. Now the resolution did not aver that there was appalling distress; it only advocated the case of the decent poor, those who did not obtrude their misery upon the public gaze. Mechanics who had worked hard, but who, by a visitation of nature, were disabled from working, before they could make a sufficient provision for old age, although they were not altogether reduced to starvation. He could not see that any of the charities enumerated provided for the cases of distress to meet which the contemplated home was projected. Urgent distress was no doubt always cared for; but was this also the case with the decent poor, to whose position he had alluded? The only institution analogous to the projected home was the Hand-in-Hand Asylum, in the City. Why should they not have a similar establishment in the West End?

After a few remarks from the Rev. M. B. Levy, and the chairman, who exhorted the meeting to carry on the discussion in a spirit of candour and charity; from Mr. Goodman, who had devoted two hours to the inspection of the eight families whose cases he had on his list; and from Mr. Keeling, who enjoined great caution in the investigation of such cases, giving most discouraging results of his inquiries into the cases of undeserving poor,

Mr. Abraham Davis expressed his conviction, based on the result of repeated visits among the Jewish poor, and his long connection with a society for the relief of the distressed, which only succoured after a previous searching inquiry—that although the East end of the town was the seat of the most appalling distress among the Jews, yet the West End was free from such wretchedness. Whenever his society received applications for relief from the West End, it was from Christians, not Jews. The inference, therefore, clearly was, that no great distress existed among the Jews in the west. To establish, therefore, an institution where it was not necessary was an evil, and could only defeat its own object. Gratified as he felt at the benevolent motives actuating the promoters of this meeting, he yet begged of them to pause ere they committed themselves to a course of action, which eventually might seriously injure those they wished to benefit. At present they had 400 subscribers; but these were mere promises. There was no guarantee that they would continue. Now suppose that there should be a falling off of the subscriptions after the expense of the home had been incurred, and the distressed located there, what would be the fate of the latter? Why they would have to be turned out from paradise, as the expense of maintaining the contemplated home would be very great. Such a falling off would not be unlikely. He could, unfortunately, speak from personal experience. In his own society the subscriptions had fallen off, and they had to trench upon the reserve fund. This was of comparatively little importance in his society, which had undertaken no responsibility, and need not distribute more charity than its income was. It was different with an establishment such as it was proposed to erect. The expenditure could not be reduced below a certain figure, and there ought to be a very urgent necessity before such a responsibility was incurred. If such a scheme had been started seven years ago it would have had much better chances of success. But now that the cry was for amalgamation, and that the current of public opinion ran in a different direction, nothing was more likely than that the necessary means for such a plan would not be forthcoming. For these reasons, with the sincerest regard for the benevolent feelings of the promoters of the contemplated home, he was yet constrained to differ from the views expressed in the resolution.

Mr. H. H. Collins inferred from some remarks made by the excellent chairman that in principle he did not differ from the previous speaker; for he (the chairman), too, advocated the amalgamation of charities, and the necessity of checking pauperism. He believed that one of the duties of the Board of Guardians recently appointed would be, as all guardians do, to visit the homes of the poor, and to devise sanitary measures for the prevention of sickness among the destitute. He believed that this object could be best attained by the erection of model lodging houses; but model lodging houses did not mean lodging houses for nothing, but at a low rent, so that the poor should be assisted without being pauperised. He would deprecate any movement that could interfere with the activity of the Board of Guardians. He could not but express his gratification at hearing that there was really so little distress among the Jewish poor in the West End, and that so much spirit of independence was evinced by them as not even to claim to have their children apprenticed at the expense of the philanthropic society. To return to the plan of lodging houses; he did not know any other scheme that would be better calculated to remove those evils of which the promoters of the meeting spoke than that proposed by Mr. D. Falcke, in a letter in the "Jewish Chronicle." If this could be carried out not only would the poor have pure air, plenty of water, and accommodation, but their independence would also be preserved, as they would not receive lodging for nothing as paupers, but as independent men who paid rent, but so little that it did not exceed their means. Model lodging houses had even proved in themselves good investments, as some paid as much as 7 per cent.

After a few remarks made by Mr. Keeling, Revs. M. B. Levy and Green, an amendment was proposed that the meeting be adjourned *sine die*.

The chairman, before putting the amendment, said that it was but just to give honour where honour was due, and to state that the benevolent movement in which he took part originated in the philanthropic feelings of a lady present, viz., Mrs. Marks (cheers); and having given an account of the movement, and his connection with it, expatiated upon the desirability of better homes for the poor; expressed his hope that Mr. Falcke would persevere in his most praiseworthy project; and announced that Mr. Michael Rees was ready to contribute 200 guineas, and Mr. Benjamin 100 towards the realisation of such a plan.

Mr. Marks having declared that the intention of Mrs. Marks was to do some good to her co-religionists, concluded by stating that she was quite willing to fall into the views of the meeting.

The amendment was then carried *nem. con.*

Mr. Keeling then proposed a vote of thanks to the chairman, highly complimenting him on the manner in which he had presided over the meeting, and bestowed some warm eulogiums on Mrs. Marks, who with so much benevolence, perseverance, and energy had laboured for the promotion of the cause of charity, and assured her that when the proper time for any seasonable charitable movement in which she might engage should have come, he would be most happy to promote it to the best of his abilities.

Thanks having also been voted to the committee and the honorary secretary, the meeting separated with an expression of the best feelings to each other.

Illiberality of the Polish Press.—In melancholy contrast with the Russian press, which defends the cause of the Jews, the Polish press continues to calumniate them in the most abominable manner, and refuses to receive any refutation of the slanders, however temperate in language and strong in argument. The prejudice against the Jews in Poland seems to be on the increase.

Vienna.—The Concordat.—A deputation of the Hebrew community of Vienna has waited on the minister for ecclesiastical affairs, and on the chief of the police, and requested them to use their influence in order to get the recent decree prohibiting the employment of Christian servants in Jewish families revoked. The petitioners were kindly received, but could obtain no redress, as the matter rests entirely with Baron Bach, who is so entirely in the power of the Ultramontanists that he sees with their eyes and hears with their ears. This government has always the words, "inviolability of European treaties," in its mouth; but by its conduct to the Austrian Protestants it has been guilty of a violation of art. 16 of the federal act of 1815, which says, "a difference in Christian confessions can make no difference in the enjoyment of civil and political rights in the countries belonging to the German Bund." Austria now greatly needs the support of some fifty millions of Protestants—English and German—but still she refuses to permit her Protestant subjects to enjoy the rights which are indisputably theirs, as they are based on very many imperial ordinances.—*Times' Vienna Correspondent.*

[ADVERTISEMENT.]

MESSRS JACKSON AND ANSCHEL'S ACADEMY, BRUSSELS.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—Having lately visited Brussels, for the purpose of being present on the occasion of the confirmation of my son (a pupil of Messrs. Jackson and Anschel), I was so delighted with his improvement, that I thought it due to the principles and teachers of that establishment, to express publicly my satisfaction with its entire management.

My son's reading the portion of the Law in the synagogue not only elicited my own but the approbation of all present.

He subsequently delivered a discourse in French, German, and English, in a manner which showed the great attention also bestowed upon his general education. Before quitting Brussels, my son and several other pupils of Messrs Jackson and Anschel's academy expressed to me their gratitude for the domestic care bestowed upon them by all in the establishment, and assured me that they enjoyed therein every comfort they could possibly desire.

I trust that parental gratitude, to those who have the charge of a dear child so far removed from his home, will sufficiently account for this public tender of my thanks to them.

I am, Sir, yours obediently,

E. M. MOSES.

108, London-wall, and 23, Fore-street, City.

NON-PRIVILEGED MEMBERS OF THE SYNAGOGUE.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Dear Sir,— Under the heading of "Non-privileged Members," two letters have recently appeared in your columns, signed respectively Maurice Hart and Hyman A. Abrahams, which are eminently worthy of the highest consideration and best thanks of our various congregations, and which I trust will have the effect of erasing from our statutes that anomalous distinction called *privilege*, as involving a principle entirely at variance with the spirit of the age we live in.

Scripture says, "Happy is the man that findeth wisdom and the man than geteth understanding; for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold." But our rulers quote *Shakespeare* not *Scripture*, hence their motto "Put money in thy purse," for verily if thou hast tenfold the wisdom of King Solomon, without wherewithal to purchase these *privileges* thou shalt not have a voice nor a vote in our deliberations.

What is the result of this system? Why that, as unfortunately place and power are conferred only upon those who choose to purchase them, it too frequently occurs that the most important functions are entrusted to men who have neither mind nor education to guide them, and whose sole qualification is represented by the letters £. s. d.

Now Sir, let us take a glance at the subject upon religious ground. We are told that "the Jewish law is eminently consistent, and enacts that death levels all distinctions." Upon that hypothesis I would ask, is it consistent for the reader of the synagogue to officiate at the funeral of a *privileged* member, and to absent himself as a rule from that of a non-privileged one? Is it consistent for our Chief Rabbi to pay official visits of condolence to the *privileged*, and to absent himself from the non-*privileged*, who in many cases after spending their last pound to do honour to a deceased relative, stand most in need of religious counsel and consolation? I consider such distinctions inconsistent, and I trust that before the year 1860 we shall be enabled to congratulate ourselves upon its abrogation.

Fortunately for the non-privileged body, the honourable names of Rothschild and Salomons are to be found among our *corps legislatif*, and I feel confident that those gentlemen, who are the champions of legislative liberty, equality, and reform in a national assembly, will be the warmest supporters of the same principles in a communal one.

As the writers of the letters to which I have alluded are non-privileged, I have ventured to submit the above as the opinion of a privileged member, and

Dear Sir, yours very truly.

HENRY A. ISAACS.

11, City-terrace, City-road, March 29th, 1859.

THE DOCTRINE OF GOOD AND EVIL ACCORDING TO THE TALMUD AND THE MIDRASHIM.

TO THE EDITOR OF THE JEWISH CHRONICLE.

SIR,—I beg to forward you herewith my translation of the above article from the אוצרות הגדה, *Real Enclycopædie* Lexicon of the *Hagada* by Rabbi Dr. I. Hamburger, which is well worthy a place in the "Jewish Chronicle."

Evil and Good—הרע והטוב.—These we perceive in the nature of objects generally, as well as in the creation and formation of things specially; in the history of mankind at large, as well as in the development of each being, where the contrasts of good and evil prominently appear; where, on the one hand, we hail everything in the beatitude of perfection, in fulness and in richness; and, on the other hand, we behold decrepitude, poverty, and misery. On the one hand we are met by light, liberty, and joy; on the other only by slavery, sadness, and darkness. In short, here we perceive the blessing of a plant which inspires us with life, courage, and activity, and there everything void and desolate, indicating a curse, and bespeaking death and perishableness.

It was these contrasts, known by the terms of "Good and Evil," which early induced mankind to reflect on the cause and origin of these so remarkably antagonistic principles. In addition to this a contradiction stares us in the face, when we frequently see how the Evil follows the righteous and pious, whilst the Good dwells in the habitations of the wicked and the sinner. These reflections led the people of antiquity to the idea that there exist several deities opposed to each other in will and exercise, who are continually combating one another in leading the universe. It was thus that the Greeks and the Romans set up a deity over every place and country, every city and village, nay, even over every house and family, where some one of these deities dwells, for the assistance and progress of its own subjects, in continual combat against one another, and only when the deity is defeated her protegés must succumb. The Persians, according to the doctrine of Zoroaster, believed in two powers, which from the beginning of the creation, ruling together, and opposed to each other, existed as deities, the one being called Ormuz, the ruler of light and good, and the other Ahriman, the ruler of darkness and evil. Neither could Judaism remain silent in respect to these paradoxical phenomena. Fates had changed too often. Judaism itself had suffered hard changes, and was compelled to express an opinion on the cause, in refutation of the false inferences of enemies who interpreted every misfortune that befel Israel as a token of her rejection of Divine Providence. Judaism was challenged as it were for an explanation, and Judaism gave that explanation, through in direct contradiction to paganism. Good and evil, according to traditional doctrines, stand in no immediate relation to God; they are but indirect expressions of His will, which occurs in consequence of the exercise of virtue or vice. They become, according to the use and application of man, either good, if they are well and rightly applied, or evil, if the use is bad and and false. "Man himself, and not God, is the original source of good and evil," says Judaism, which repudiates the heathen doctrines. "From the moment," says tradition, "that God pronounced on Sinai the words 'Behold I lay before you this day the blessing and the curse, (Deut. xi. 36), proceeded from the month of the Most High neither the good nor the evil," מפי עליון לא תצא הרעות והטוב (Lament. iii. 27). Evil follows by itself as a consequence of evil-doing, and good upon those who practise good* The love of the Father of All, which desires the well-being of his children, revealed on Sinai laws and statutes, which teach us the way to good, but the observance of the same is left to us, with the admonition, "Choose the life and the good."† "I not only laid before them two ways (says the Lord), but I told them 'Choose life.'"‡ How they, mankind, proved this dogma, how they verified that doctrine, what inferences they drew therefrom for their guidance in life—this will be the object of our present reflections.

I shall continue the subject next week, meanwhile

I remain sir, yours obediently,

18, Mansell-street.   M. H. BRESSLAU.

* Midrash Rabba and Tanchuma on ראה.

† Ibid.

‡ Ibid.

SIR MOSES MONTEFIORE AND THE JEWS' COLLEGE.

TO THE EDITOR OF THE JEWISH CHRONICLE.

SIR,—Though long separated from my fellows in country and in faith, my pride and interest in both are undiminished. Thanks to your valued "Chronicle" of passing events, an English Jew resident abroad, whose heart is with his co-religionists at home, is kept better informed of passing events, their scope and tendency, than the untravelled Jew who trusts to hearsay.

Painfully struck as I have always been, with the contrast presented by the woful deficiency in knowledge that becomes a Jew charged against the Israelites of England, as compared with those of any other civilised community of Europe, judge with what delight I hailed the foundation of an institution such as the Jews' College, hoping, as I did, that with it brighter days would dawn for my English brethren in faith. Surely, said I, it must be a source of deep regret to all earnest minded men, that for our teachers and our ministers we should be compelled to resort to a foreign country, with ideas and modes of thought foreign to our own, and now that an undertaking has been set on foot destined to supply so grave a desideratum, doubtless all fathers in Israel who own English as their common language, will hasten to ensure by their liberal support so noble an enterprise. The report you furnish of the last annual meeting, shows that these anticipations are as yet unrealised. The public zeal, which at the outset promised to raise the institution to honor and independence, would seem to flag, and the support of those for whose benefit it was intended is inadequate to its requirements. It is true we are informed "that the deficiency which last year had been £150, has this year decreased to £100," but even under these less adverse circumstances, it must be evident to the most cursory observer, that unless more ample resources be forthcoming, the young institution must become stunted in its growth, and dwarfed in its proportions. Of its continued existence there can be no question, it has displayed too much inherent vitality to admit even of a collapse, but I would ask those who assisted at its birth, whether the duty does not attach to them to ensure its strength in the early stages of its life, so that it may never become a burden to the community, providing it with the means of permanent self-support. The worthy president, in his most apposite address, points to the increasing popularity of the institution, whereat all well-wishers thereof must rejoice, and "devoutly wish with him that Sir Moses Montefiore's noble example may find imitators during life." It is in vain to expect that the College School, which imperfectly maintains itself, should yield a surplus adequate to the wants of the College, for large masses are rarely capable of sustained enthusiasm, and too often wish to witness the prosperity secured, which it is their moral duty to aid in securing. The College that is to train our future ministers and teachers, has a claim upon the warmest sympathy and ungrudging succour of the community at large, but, failing to obtain that it must look to the liberality, the open heart and hand of the few men in our community, whom Heaven has blessed with the intellect to perceive, and the means to accomplish what is most conducive to the common weal.

There can be no better test of true philanthropy than when a man of influence, who might attract the fickle breeze of public honour by a dazzling act of munificence for the benefit of some popular perhaps even pampered establishment, braves the risk of clamour, and expends invaluable time and liberally tendered aid, upon a less pretentious object, the fruits of which are to be looked for in a future which he cannot, in the ordinary course of nature, hope to enjoy.

Such an evidence of true philanthropy was the public act of Sir Moses Montefiore before he started on his arduous mission to Rome. Not only did that truly benevolent man add by the dignity and influence of his presence, to the importance of the last annual meeting of the Jews' College, but liberally offered fresh inducements to the diligence and emulation of its young students.

This act, before quitting the scene, would find a host of imitators were natural graces as liable to imitation as fashionable habits. Yet, sir, I cannot but think that our young College should be of good cheer, for as good men's children are the deeds of charity and love, which they create in life and perpetuate after death; so some good man, whose heart warms whilst it beats to our infant College, may and doubtless will provide for its manhood, when seeking after death to leave a name behind that shall descend, coupled with a blessing, to the latest generation.

Not for the vain-glorious preservation of an unhonoured name, should such bequests be made, inflicting present sorrow for the sake of problematical utility in time to come, such as our community has to deplore in the new phase of Arian heresy, but in the true spirit of far-seeing philanthropy displayed in love to our holy faith, and a yearning to perpetuate a name honoured in life, and to promote Israel's ministerial vocation by providing for the religious training of our youth.

Thus endowed, our College will become a great success. I am, Sir, yours respectfully.

"AN INTERESTED LOOKER-ON FROM AFAR."

PARIS.—ERECTION OF A NEW TEMPLE.—The consistory of Paris is on the point of purchasing an extensive plot of ground large enough to contain a spacious temple, the rabbinical school, and to accommodate several religious officials.—*A. I.*

A JEWISH COMPOSER.—A young Jewish composer of Ancona, Signor Zabban, has lately brought on the stage of his native place an opera, which met with immense success. This master of Israelitish inspiration produces a deep impression upon the Italian artists from birth, who cease to share the Roman intolerance against our co-religionists.—*U. I.*

VIENNA.—ESTABLISHMENT OF A NEW SYNAGOGUE.—The orthodox members of the congregation, with the exception of those of Polish origin, have united in order to build a new synagogue, the service in the existing two temples, as known, being reformed. Dissension now reigns in the Viennese congregation, formerly distinguished for peace and concord.

MITAU, RUSSIA.—CLEMENCY OF THE CZAR.—An Ukase of March, 1858, No. 681, permits the Hebrews to settle again within the limits of the boundary between Poland and Russia, from whence Nicholas exiled them. They were also permitted to domiciliate in the cities of Kowna and Tchitomir, and build houses there, which Nicholas had prohibited. The right granted to Russian Hebrews to settle in all parts of the empire, produces an entire revolution in their affairs. This million and a half of men being pressed together in certain districts and cities, excluded from many branches of occupation, could not develop their capacities as they can now. Being forced by habit and persecution into their Talmudic studies, the world remained unknown to them. All these causes are now removed, and the Russian Jews steer towards a better future.

THE JEWS AND THE HEBREW LANGUAGE.—M. Renan, in his recent commentary on the book of Job, says: "But for the Jews the Hebrew Bible, that is one of the most important monuments of history and philosophy, would no longer exist. It is certain that if Christianity had entirely absorbed Judaism in the first century of our era the Hebrew text would have perished." And again: "Even in criticism the Jewish interpreters have always entertained much more enlightened opinions than the Christian commentators. Is it not singular that those to whom the Old Testament belongs only by adoption have treated it in a much more absolute manner than the Israelites? The idea of a biblical canon marking out a strict line of distinction between what is inspired or not is a Christian and not a Jewish idea."

COURLAND, RUSSIA.—JEWISH FEMALE EDUCATION.—The minister of the interior has addressed a letter to the chief of this province, in which he is commanded to carry out the wishes of the government in regard to the education of Hebrew girls, so much neglected hitherto. The letter refers to part of the minutes of the conference of Israelites held in St. Petersburg in the year 1857, who declared that all prejudices which might exist among the people against the better education of girls, were not founded in the religion of the Hebrews, but in the ignorance of some who cling tenaciously to oriental customs. Therefore the rabbis and teachers of all places should be instructed to counteract this prejudice, require the parents to send their daughters to proper schools, and see to it that they be brought to the synagogues, and share in all devotional exercises. The minister wishes that this be speedily carried into effect.

Proposed Abolition of the Papacy. — The "Siecle" (the organ of Prince Napoleon) insists on the abolition of the temporal power of the pope, and considers that Jerusalem would be as favourable a spot as any for the papal court to retire to, consoled by a civil list, to which all Catholic countries would contribute.

Frankfort.—Communal Charitable Budget.—The administration of the poor has just published its annual report, from which it appears that its income last year was 19,652 florins, and its expenditure during the period was 9,190 florins.

Exemption of Charitable Institutions from Local Rates.—Two important and influential deputations waited on the Right Hon. Sotheron Estcourt, the Secretary of State for the Home Department, on Thursday, the 24th of March, at his official residence at Whitehall, for the purpose of soliciting the right hon. gentleman to so amend the Local Assessments Exemption Abolition Bill, that those hospitals and other charitable institutions which had so long enjoyed the exemptions, should not now be assessed to the local rates. We notice the names of three co-religionists among the deputation, Messrs. Samuel, Samuel Solomon, and Solomon Almosnino.

The Oldest Law in Public Schools.—Maimonides guided by two passages of the Talmud, (Sabbath 119 and 121) states in the first paragraph of chapter ii, on the study of the law : "Teachers for the young must be appointed in every province, (academies,) in every district, (high schools) and in every city (common school.) If a city neglects to provide for tuition, the men of that city should be excommunicated. If they still neglect to provide for the instruction of the young, all the people of that city should be excommunicated, or, as *Rashi Chesef Mishna* and others understood the term, "the city should be destroyed," for the existence of the world depends on the breath of the mouths of pupils. The author of this law is said to have been Joshua ben Gamla, who fell during a combat in Jerusalem, a few years before the destruction of that city by Titus. Hence this law is at least 1,800 years old.

The Beard and its Antagonists.—Wearing a beard was at one time, as is well known, quite general among the Jews. The disappearance of this appendage from the Jewish male chin in western Europe, is one of the concessions made by Judaism to civilisation. In many continental congregations, the beard is to this day considered an indispensable token of orthodoxy, and you might just as well expect to see a catholic priest without a tonsure as a rabbi without a beard. We knew in our childhood an old man in a very religious continental congregation, who was shunned by many of his co-religionists, especially females, as an infidel because he appeared every Sabbath in the synagogue with a chin as smooth as that of a woman. Have our ancestors been wrong in clinging to the beard, and we their descendants right in sacrificing it to the moloch of fashion? Let Dr. Dengan answer this question. This physician lately published a plea for the beard, by special order banished from the navy. He says, see what "facial hair" does. It keeps the dust from passing into the lungs; it protects the visage from the blistering rays of the tropical sun; it filtrates malarious influences, and protects incredibly the respiratory apparatus. The hair not only keeps off the rays of the sun in the tropics, but it keeps in the natural warmth of the body in the Arctic regions; catarrh, bronchitis, herpes labialis, maxillary neuralgias, sore-throats, to all these it is antagonistic—antagonistic, indeed, to most of those influences which have the credit for being exciters of pulmonary disorders. "The naval brigade in the Crimea was most remarkable for freedom from diseases of the respiratory organs. One officer shaved off his moustache, a thick and bushy one, on rejoining his ship. The immediate result was an attack of pulmonary inflammation, which well nigh cost him his life."

CONTEMPLATED WEST END HOME.

In consequence of the difference of opinion expressed at the Meeting on Sunday last on the object proposed by Mrs. Marks, the Committee are now considering in what way the plan might be modified so as to meet the views of the public. The Committee will in due time lay particulars before the community; meanwhile Mrs. Marks and the other members of the Committee continue to receive donations and subscriptions.

JEWS' and GENERAL LITERARY and SCIENTIFIC INSTITUTION, Sussex Hall, Leadenhall-street.
NOTICE.—The HALF-YEARLY MEETING of the Members and Subscribers of this Institution fixed for the 4th April next, is POSTPONED till the 18th, in consequence of the unavoidable absence of the President.
By order, G. L. LYON, Secretary.

DIAMONDS of the Purest Water, set in Ornaments as Bracelets, Earrings, Brooches, Necklaces, Studs, Rings, &c., &c., in elegant and fashionable style, and on the most reasonable terms, by Mr. VAN PRAAGH, Diamond Merchant, 46, Bloomsbury-square, corner of Southampton-street, Holborn. Old-fashioned Diamond Ornaments exchanged, or reset to the present style.
N.B.—The utmost value given for Pearls, Rubies, Emeralds, Diamonds, Sapphires, and all kinds of Precious Stones. Business hours from 11 till 5.

ISAAC HARTWIG, General Engraver, Copper-plate, Lithographic, and Letter-press Printer, 1, St. Mary Axe, Houndsditch. Wedding Cards, &c., printed in any style that might be required, at extremely moderate prices. Also on Sale the "Portrait of the Rev. Dr. Adler," Painted by Herr Kemp, and Engraved by G. Sobell, Esq. Price 5s. each.

CAP MANUFACTURERS to the Hon. Board of Ordnance. MARKS, FRANKLIN, and Co., beg to call the attention of Shippers and the Trade in general to the facilities they have for executing large orders. In both terms and prices they cannot be surpassed by any house in the Kingdom. Manufactories, 50 and 51, Ellis-street. Warehouse, 14, Exeter-row, Birmingham.

ROESSLER'S WRITING INK.
THE WRITING INK solely manufactured by A. ROESSLER is distinguished from all other articles by qualities which must insure to it the satisfaction of all that give it a trial. Its fluidity is remarkable. It never forms a sediment; it never turns grey; and although at first in writing of a greenish blue, yet after a day or two turns black, which, instead of fading, as is the case with other inks, it becomes darker with time.
Sold in gallon bottles, at 7s. 6d.; half gallon, 4s.; quart, 1s. 6d. pint, 9d. Orders to be forwarded to A. Roessler, 5, London-wall.

MONSIEUR LANG, Hebrew Master at the Westminster Jews' Free School, and Professor of the French and German Languages, begs to acquaint his friends and supporters that he has Removed to 17, Charlotte-street, Fitzroy-square, where he will continue to give lessons in the above languages.
M. L. begs to intimate that he takes into his family a limited number of Young Gentlemen, who frequent the U. College School, or any other public institution of the Metropolis.
Their Religious and Moral Education, their physical well being, and the superintendence of their lessons, will be attended to with special care.

GOVERNESS.—WANTED a Governess, fully competent to educate thoroughly a Young Lady 9 years of age, and instruct two little Boys. Address, M. M., 53, Gordon-square, St. Pancras, W.C.

WANTED, for the Neighbonrhood of Manchester, a GERMAN GOVERNESS, accustomed to instruct Young Children. A knowledge of Music and English indispensable. Address, post-paid, A. S., Box N. 4, Post-office, Manchester.

TO WHOLESALE HOUSES. — WANTED by a highly respectable Young Man, a native of Prussia, a SITUATION as CLERK, in any position where his abilities can be turned into account; is a first-rate German scholar, and can correspond in French. A small salary will be accepted. Enquire at Mark Davis and Son, Cigar Manufacturers, 61 and 62, Borough-road, Southwark, S.E.

TO SHOPWALKERS and CLOTHIERS' ASSISTANTS. WANTED a Respectable Married or Single Young Man to undertake the duties of a SHOPWALKER in an extensive Country Clothing Business. He must be a good Salesman, and must thoroughly understand the business. It is not indispensable that he should have filled the situation of shopwalker before. A liberal salary to an experienced person. Address, stating previous employers, age, &c., to L. N. L., 43, Great Portland-street, W.

A RESPECTABLE YOUTH, 17 years of age, who has had three years' experience in a Merchant's Counting house, is in want of a SITUATION. Salary not so much an object as to get into a good house of business. First-class References. Address, Lissa, care of the Librarian, Sussex Hall, Leadenhall-street.

MRS. A. G. JONES, PRIVATE BOARDING ESTABLISHMENT, 29, Soho-square. Drawing-room floor vacant. Extra Bed-rooms if required.

PARIS.—SUPERIOR PRIVATE HOTEL for Jewish Families. Arrangements for Passover. Vacancies for Permanent Boarders.
Mrs. ROSE, 139, Rue St. Honoré, Paris.

BOARD AND RESIDENCE.
MRS. HART respectfully informs travellers from the Continent and the Provinces that she has Handsome Furnished Drawing-rooms and Bed-rooms to let; also vacancies for a few select Boarders, with every accommodation and comfort. Terms moderate. Situated in the central part of London, 20, Great Coram-street, Russell-square.

MRS. JOSEPH ASCHER, late Widow S. H. Alexander, 31, Bridges-street, Covent Garden, offers her thanks for the kind support she has hitherto received from her friends and the public in general, and begs to inform them that she has permission from Dr. Adler to sell GROCERY for the ensuing Passover Holidays. She will have every article of the best quality at the lowest prices. Orders for town or country punctually attended to.

JEWISH PRIVATE BOARD and LODGING ESTABLISHMENT, at GOLDSTONE'S, No. 24, York Street, Cheetham, Manchester.—Five minutes' walk from the Exchange. Two or three minutes' walk from the railways. Omnibuses to all parts of the City every fifteen minutes.—M. G. begs to inform his friends that he has a Vacancy for two or three Boarders for Passover. Early application will oblige.

JEWISH BOARDING and LODGING ESTABLISHMENT. 21, Augusta Terrace, East Cliff, Ramsgate. Mrs. SOLOMON, in returning thanks to those who have patronised her Establishment, begs to inform them that families wishing to visit Ramsgate for the ensuing Passover, they can, by early application, be accommodated.—March 22nd, 1852.

HOWARD'S HOTEL.—The Proprietor begs to inform commercial and private gentlemen the capability of the above Hotel in point of space and accommodation, as well as its advantages in being so central for mercantile engagements, have been known for more than half a century. Private sitting rooms if required. Parties can be accommodated with Board and Apartments during the Passover Holidays. By permission of the Rev. Dr. Adler.

JOSEPH RAPHAEL has much pleasure in acquainting his friends and the public, he is prepared to sell the following articles for the ensuing holidays: Rum, Shrub, Muscatel, Claret, Sparkling Hock, Moselle, Cordials, &c., of the choicest quality. All orders he may be favoured with will have immediate attention.
P.S. Please be particular in addressing,—J. Raphael, 3, St. James's-place, Aldgate, E.C.

יין כשר לפסח בהכשר הרב הגאון אבד נ"י
KOSHER WINE for PASSOVER. By Permission of the Rev. Dr. Adler. The best quality at 2s. per bottle. All Country orders punctually attended to by B. BERLINER, 45, Duke Street, Aldgate.

על פסח
SOLOMON JOSEPH, Duke's Place, Aldgate, begs to acquaint his friends and the Jewish public in general, that he has purchased a quantity of SPIRITS, CORDIALS, and WINES, Brandies, Rum, Shrubs, Raspberry, Cherries, Gingers, and Muscatel Wines, which he is enabled to sell on the most reasonable terms. Any order which he may be favoured with will be attended to with punctuality and dispatch.

LAZARUS and CO., Importers and Dealers in FOREIGN WINES and SPIRITS, have much pleasure in acquainting the trade they are prepared to supply the following articles for the ensuing Holidays—Rum and Shrub, Muscatel, Claret, Sparkling Hoch, and Moselle. Any orders they may be favoured with will have immediate attention.
43, Mansell-street, Goodman's-fields, E.

על פסח
MR. JOHN MYERS, late L. Myers and Son, 4, King-street, Aldgate, Patronised and sanctioned by the Rev. Dr. N. M. Adler, Chief Rabbi, begs most respectfully to inform his friends and the public in general, that he still continues to carry on the CONFECTIONERY BUSINESS during Passover of every description. He therefore solicits the liberal support of his friends, and guarantees the best quality at a moderate price. Any orders he may be favoured with will have punctual attendance. Wedding Dinners, Dejeuners, and Ball Suppers provided on the shortest notice. Jellies, Blanc-manges, and Pound Cakes made for Passover.

על פסח ברשות הגאון אבד נר"ו
E. COHEN, COOK and CONFECTIONER, 22, Wentworth-street, Corner of Bell-lane, Spitalfields, opposite Goulston-street, and 115, Gravel-lane, Houndsditch, having obtained special Permission from the Rev. Dr. Adler to supply Cakes for פסח (Passover) to the public generally, begs to recommend himself to those who intend to favour him with their orders, promising to supply his customers with good qualities, and at moderate prices.
E. Cohen has no connection with any one in the trade.
Fine Sugars and Ground Almonds.

TO the JEWISH RESIDENTS of the West End and the Public in general.—I. MENDELSON, of 25, Windmill-street, Tottenham-court-road, in returning thanks for the patronage hitherto bestowed on him, begs to notify that he will have on sale all kinds of provisions suitable for the ensuing Purim and Passover. All articles of the best quality and the lowest possible prices. Best smoked salmon, anchovies, Dutch herrings, smoked beef, vorshtr olives, &c. Families punctually waited on at their own residences fo orders.

FOR פסח.—BY SPECIAL PERMISSION OF DR ADLER.
S. SILVER, COOK and CONFECTIONER, No. 39, Middlesex-street, Aldgate, and 118, Gravel-lane, Houndsditch. All kinds of French, Italian, and German Pastry and Confectionery. Wedding Dinners, Breakfasts, Balls, and Dejeuners, and Parties supplied in the first-class Foreign or English style. Ices, Jellies, or Blanc-manges. On all public occasions, weddings, and private parties, the greatest satisfaction has been expressed at the manner in which Mr. S. has served the entertainments. All kinds of Confectionery manufactured on Mr. Silver's own premises.

M. L. GREEN, Matzah Baker, Cheesefactor, and Grocer, 29, Middlesex Street, Whitechapel.—M. L. Green, having succeeded to the business, as above, begs to assure his friends and the public that he will use his best efforts to supply them with the finest Matzahs in the trade, as also every other article required for Passover, of the best qualities and at moderate charges, and hopes that by devoting the same prompt attention, as evinced by his late father, in all matters pertaining to the business, to merit an equal amount of public patronage. Country Customers, to avoid disappointment, should forward their orders at their earliest convenience, accompanied by Bankers' drafts or Post Office orders, payable to Michael Levy Green. Best Matzahs, 5¼d.; Seconds 4¾d.; Meal, 6¼d. Grocery, Confectionery, Cheese, Oil, Cucumbers &c., &c., at the usual prices.

D. J. COHEN, Son and Successor to the late J. Cohen, of 33, Carey-street, Lincoln's Inn Fields, CARPENTER, Builder, Plumber, Painter, Glazier, House Decorator, and General Contractor, 53, Drury-lane, London, W.C.

MEERSCHAUM WASHED CLAY PIPES, Wholesale and for Exportation, Manufactured by LOUIS AHLBORN, 151, Houndsditch, London. N.B.—In consequence of extensive alterations and improvements in his machinery, L. A. is now enabled to turn out a very superior article and any quantity at the shortest notice, cheaper than any other house in the trade.

A. D. LOEWENSTARK, W.M. 1035, P.M. 805, Manufacturing GOLDSMITH, Diamond Setter, and Masonic Jeweller, No. 1, Devereux Court, Strand, London, W.C. Established 1844. Appointed Medallist to the Grand Lodge of Druids. Begs to inform his Masonic brethren and Societies in general, that he manufactures every description of Masonic Jewels, Clothing, Banners, Furniture, &c., for every degree in Freemasonry. Orders for exportation strictly attended to. No connexion with any other House.

HENRY I. LYON, OIL and ITALIAN WAREHOUSEMAN, 27, Duke-street, Aldgate, begs by a strict attention to all commands that may be entrusted to him to ensure fully the patronage of the public generally, and of those ladies and gentlemen who honoured his late father during so many years. Carts to all parts of the West-end, Mondays, Wednesdays, and Fridays; to other parts Tuesdays and Thursdays. N.B.—Sole Agent for the sale of Symons's Wursht, Smoked Beef, Tongues, &c., &c., both for Home Consumption and Exportation.

A NAME PLATE elegantly Engraved, and 50 best enamelled or ivory Cards, printed and plate included, and sent post free for 2s. The price includes plate, engraving, cards, printing, and postage. Wedding, Visiting, and "At Homes" punctually attended to at GEORGE LAWRENCE LEE'S, No. 9, Holborn Bars. Lithographic Artist, Writer, Engraver, and Printer. Established upwards of 30 years in Holborn. Every description of Commercial Printing 10 per cent. cheaper than any other house.

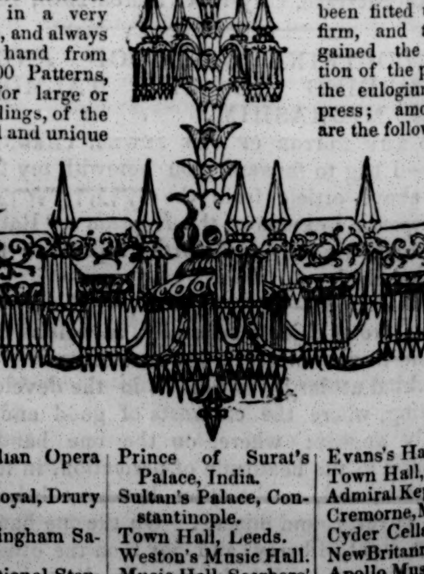
NOTICE to the Public.—PHŒNIX PLATE LOOKING GLASS and CABINET MANUFACTORY, 24, St. Mary Axe, London, E.C.—E. MOSS, Proprietor, Established 1836.—This establishment is the best and cheapest manufactory in England for Looking-glasses of every description, and Furniture for home use and for exportation. A large stock always on hand for the inspection of shippers, merchants, and the trade. Emanuel Moss being sole manufacturer of the above goods unusual advantages are offered. Estimates and lists of prices may be had free on application. Please note the address. No connection with any other house in the trade.

FINE SALAD OIL, 2s. per Quart, 4s. per Half-Gallon, and 7s. 6d. per Gallon, Imperial Measure. Families using Olive or Salad Oils for Cooking will find this Oil superior to that generally sold, and good enough for table use. Supplied by the London Soap and Candle Company, 76, New Bond-street. Finest Sperm Candles 2s. per pound, and Reduced Prices for all kinds of Candles, Soaps, and other House Stores. Cash.

FINEST FRENCH COLZA OIL, 4s. 6d. per Gallon.—Messrs. Lemaire and Co., of Paris, have no other Agents in England but the London Soap and Candle Company, 76, New Bond-street. Theirs is the purest and best Colza Oil imported, and will burn in every kind of lamp now in use. Moderator lamps, Cottons, Glasses, and Repairs at Paris prices. Also every kind of Wax, Sperm, Composite, and other Candles, Household Soaps, &c. at reduced prices for Cash.

VINEGAR.—Patronised by her Majesty's Government.—CONDY'S PATENT PURE CONCENTRATED MALT VINEGAR.—Families, by using this delicious Vinegar, insure purity, and effect a saving of 50 per cent. See Report of Dr. Letheby, City Officer of Health; Dr. Hassall, of the "Lancet" Commission, and others. Sold by the trade, in Bottles labelled and capsuled. Wholesale, 63, King William-street, London-bridge, E.C Six Quart Sample sent free to any Railway for 3s. 6d.

J. DEFRIES AND SONS,
CRYSTAL GLASS CHANDELIER MANUFACTURERS,
147, HOUNDSDITCH, LONDON,
INFORM Architects, Builders, Building Committees, Gas, Fitters, and all persons connected with that branch of business that they are prepared to forward estimates and designs for Chandeliers, whether for public or private buildings, to any extent.
J. D. and Sons being actual manufacturers, and always employing a large number of work men, are enabled to execute orders however extensive in a very short time, and always have on hand from 300 to 400 Patterns, suitable for large or small buildings, of the most novel and unique designs, drawings of which they will be happy to forward, free of charge. A few of the public places are annexed which have been fitted up by the firm, and that have gained the approbation of the public and the eulogiums of the press; among them are the following;



Royal Lyceum Theatre.
Royal Adelphi Theatre.
Royal Pavilion Theatre.
Royal Surrey Gardens.
Royal Cremorne Gardens.
Royal Grecian Saloon.
Royal Italian Opera House.
Theatre Royal, Drury Lane.
Royal Effingham Saloon.
Great National Standard Theatre.
Alhambra Palace.
Prince of Surat's Palace, India.
Sultan's Palace, Constantinople.
Town Hall, Leeds.
Weston's Music Hall.
Music Hall, Scarboro'
Raglan Music Hall.
Marylebone ditto.
Evans's Hall.
Town Hall, Oxford.
Admiral Keppel Hotel
Cremorne, Melbourne
Cyder Cellars.
New Britannia theatre
Apollo Music Hall.
Greenock Theatre Royal.
The new Crystal Sunlight. Prismatic Lanterns and Prismatic Mirrors are always on view. J. D. and Sons will wait on any party with designs in Town or Country.

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London: Friday, April 1, 1859.